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Preacher's Magazine

Church of the Nazarene

7-1941

Preachers Magazine Volume 16 Number 07

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Olivet Nazarene University

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Recommended Citation

Chapman, J. B. (Editor), "Preachers Magazine Volume 16 Number 07" (1941). *Preacher's Magazine*. 187.
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The Preacher's MAGAZINE

The Realism of Jesus

THE greatest threat to modern Christendom is not that it may be denied but that it may be dismissed as impractical. A beautiful ideal but, within our world of brutal facts, inapplicable. When we are tempted, however, to short-circuit our actions through this escape mechanism we must remember that Jesus did not say, "I show you the way," but "I am the way." For what He was far outweighed what He said. If He was a mystic He was amazingly concrete and practical. He did not strive to prove the existence of God—He brought God to men. He gave no demonstrations of God's answer to prayer—He prayed all night. He delivered no lectures on friendship—He wept at the grave of His friends. He presented no lengthy thesis on humility—He washed His disciples' feet. He did not argue the possibility of perfection—He presented Himself sinless. He gave no discourses on the worth of a personality—He loved people and ate with a poor outcast. He did not teach the beauty of love—He exemplified it by His love. He painted no unrealizable Utopias—He himself was the door of the kingdom of heaven. He did not tell us not to fear death—He arose from the dead and the tomb still glows with light. Many have suggested treatments for the disease of humanity—Jesus cures it. Many have speculated on the entrance of evil into the world—Jesus presented Himself as the way of its departure. Many have asked with Pilate, "What is truth?" Jesus demonstrated His saying, "I am the truth." And so He is God's truth incarnate. Whatever else may be said in this day of skepticism, this must be said, Jesus was a realist. Thus Christ becomes for us the most enduring fact of life. Without Him, nothing matters. With Him, nothing else matters.—*Arkansas Methodist.*

The Preacher's Magazine

Published monthly by the Nazarene Publishing House, 2923 Troost Avenue, Kansas City, Mo., maintained by and in the interest of the Church of the Nazarene.

Subscription Price: \$1.00 a year. Entered as second class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1925.

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There Are Times to Be Dogmatic

BY THE EDITOR

THE present pastor at First Church of the Nazarene, Phoenix, Arizona, (Rev. I. W. Young) was a student at old Peniel College during the time I was president of that institution. One winter Brother Young was taken with a very painful and dangerous sciatica. After a few days he called me to his room and said, "I am in great trouble. My father is not here and I need advice. As I prayed over it, I felt that I should send for you and tell you my situation and then take your advice. I am too sick to be competent to decide my own affairs. Dr. Benton wants me to go to Marlin Wells for the hot mud baths. He says that seems to be about my only chance to get help. Some of my very dear friends have been praying for my healing, and they tell me I will be doing wrong if I go farther seeking help through natural means. They say God will heal me, and that it is my part to stand true and wait on the Lord. I fear that I shall not be able to wait as they want me to, and I have decided to leave the decision altogether to you. If you say stay here and suffer and wait, I will do that. If you say go to Marlin, I will do that. I will leave the decision to you, and will abide by it and not turn back."

Sensing that the sick man could not be helped any by bickering and uncertainty, I decided instantly and irrevocably. Looking him straight in the eyes, I said, "You are going to Marlin Wells, as the doctor has advised. You will leave here on the Texas Special at seven tomorrow morning. If anybody says anything against this decision, you send him to me. But the decision stands, you are going tomorrow morning." There was instant response on the part of the sick man. He took heart immediately. Then, as he thought

of it a moment, he complained that his allowance had not arrived, and that he was short of money. I quickly answered that I would arrange that. He then said he did not feel able to get to the train. I told him I would arrange to send four of the young men from the college to see him aboard. Of course there is no way of knowing what might have happened otherwise, but I have always felt that I saved that young man's health, and perhaps saved his life, just by being dogmatic. No half-way methods would have done him any good.

I know we are in an "age of doubt," but I believe there has been entirely too much pampering. Religious leaders have conceded so much in their endeavors to be reasonable with skeptics that they have lost their case. No one should expect to bring rest to a troubled mind and heart by being afraid to assert his faith in a trustworthy Bible, a divine, atoning Christ, and a present, efficient Holy Spirit. In their anxiety to "clear the way," spiritual guides sometimes concede to the modernists and critics the text of the Bible, and then they find these "dictatorial aggressors" want them to concede the content also.

After all, there is no place of consistency between a sound, dogmatic, orthodox faith in God and the Bible and blatant skepticism. Concession means surrender. There is no profit in the prayer which begins with the words, "O God, if there be a God," and there is no dependence in a Bible which is held to be just a collection of Hebrew religious literature, good, bad and indifferent. Science is dogmatic in her own field, let her be so. But Christianity has to do with God and the Bible and the communion of human beings with God on terms set forth in the Bible. And there is no place for compromise. God is the only God. The Bible is the Word of God and its teachings are dependable and true. Men can know God on the terms set forth in the Bible. Those who want to make psychological explanation of Christian experience are enemies of the cross of Jesus. There is no explanation on scientific grounds. Ours is a revealed religion. Our Christian experience is a moral and spiritual miracle and "passeth understanding."

There are some whose doubts are honest. But sin is the root more times than science. Men who want to do right and be right are not usually badly troubled with doubts. The fact of the matter is, doubters should be challenged to meet the issue. Let the doubter repent of his sins, straighten up his life by the standards of the Bible, and come with a humble heart and ask God for help and mercy. Let him do his best to come the Bible way, and he will know that the

doctrines are true. The mourner's bench is the Christian laboratory, and the Christian thesis is subject to test.

No intelligent Christian guide has ever claimed that one can know God just through the intellect. In fact, the apostle to the Gentiles emphasized that "The world by wisdom knew not God." No intelligent Christian guide ever claimed one can know God by just doing good works with a detached heart. The claim is and always has been that a man who seeks God with all his heart on the plan set forth in the Bible will find God and find fellowship with Him. The Christian method of propagation is by preaching, and preaching means proclaiming what the preacher knows to be true.

There are plenty of places for toleration, but God and the Bible and the reality of Christian experience are not subjects for toleration. Scholarship is a blessing when it is friendly, but there is no more reason for conceding to unfriendly scholarship than there is for conceding to unfriendly ignorance. I call upon theological teachers to be dogmatic on the things we most surely believe and know, and I call upon our preachers to help in this age of doubt by preaching what they know to be true in an uncompromising spirit. This is the best possible way of helping those who vacillate between truth and error. Weak doubt can be cured only by positive remedies.

Thoughts on Holiness

Olive M. Winchester

A Gracious Assurance

And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ (Rom. 15:29).

THE Apostle Paul had written a long letter to the Romans in which he had touched upon many great doctrinal truths. He had done this in lieu of the visit he had for a long time hoped to make. Coming to the end of the letter he tells them of his intense longing to visit them and he trusts that after he has been to Jerusalem to carry the offering made by the churches of Macedonia and Achaia that he will be able to spend a little time with them en route to Spain.

In writing letters to the different churches or in visiting them one great thought was dominant in the apostle's mind and that was ministering unto them in a spiritual way, so he tells these Romans that when he does come, he is sure that it will be with a consciousness of the fullness of the blessing. The work of Christ and Christian experience were the two great thoughts that ever filled the mind of the apostle to overflowing.

CONNOTATION OF FULLNESS

Among the various terms that have been used to indicate the experience of entire sanctification, this expression in our text has found a place, and it would seem that it would be meet to study the term and see if this meaning is clearly implied.

Searching into the derivation of the Greek word, we discover that it comes from a verb that has two senses, one to fill and the other to fulfill, complete, perfect, accomplish! While both meanings are present in the use of the term in our New Testament, yet the latter ones predominate at a ratio four to one. Taking this second meaning over to the noun, which is substantiated not only by the fact that the verb more often carries this sense but also by the ending that the noun has, then the thought conveyed is that which is completed, that is, the complement, the full tale, the entire number or quantity, the plentitude, the perfection."

While the term had a general sense and is used thus in the Gospels, yet in Pauline writings it is evident that it has passed for the most part into a definite theological and doctrinal significance. It became a word that had a very definite connotation. Theologically it was used in relation to the person of Christ, and doctrinally it was related to Christian experience.

RELATED TO THE PERSON OF CHRIST

When we turn to consider the theological aspect of the word fullness, we find two passages in Colossians that set forth the thought, "For it pleased the Father that in him should all fulness dwell" (1:19), and "For in him dwelleth all the fulness of the Godhead bodily" (2:9). It is very apparent that the apostle has reference to the person of Christ in relation to God, the Father.

When a word is used as the apostle employs this one, there is usually a background, a current conception, and then it is taken over into Christian teaching and thought to express to those familiar with it a fundamental truth. The Apostle John did this in utilizing an expression common in Greek thought, namely, "The Word" or *logos* quoting the Greek. Through that term the apostle conveyed profound truths relative to the person of Christ through a medium that the Greek mind could understand. Here in this case the Apostle Paul does the same.

The Colossian church, situated as it was in the Lycus Valley, had an environment that had a large Greek element, also a goodly number of Jews lived in that vicinity. The result was that there sprang up a heresy that had an admixture of Christianity, Greek and Jewish thought, a sort of Judaic Gnosticism. It is with the Greek element that we have to deal. To the Greek mind evil was indissolubly connected with the body, therefore it was impossible that Deity should dwell integrally with a human body.

Current also in this line of thought was an expression, a concept of thought couched in the word fullness or using the Greek term, *pleroma*. This word was reiterated again and again among them. It had reference to the totality of divine powers. But where the Gnostic teaching differed from Pauline, was in the fact that the Gnostics could not believe that this totality of divine powers could be resident in an integral form in the person of Christ. The Apostle Paul, on the other hand, explicitly states that in Christ Jesus all the fullness of the Godhead dwelt and moreover it dwelt in Him while here upon earth, it dwelt in Him bodily.

RELATED TO CHRISTIAN EXPERIENCE

While we are interested in the theological use of the designation, fullness, yet at this present time we are more especially concerned with the doctrinal implication. It is in the Epistle to the Ephesians that we have the doctrinal use noted; in 3:19, a part of the apostle's prayer, we read this request, "That ye might be filled with all the fulness of God," and in 4:13, "Till we all come . . . unto a perfect man unto the measure of the stature of the fulness of Christ."

In this last passage we have in apposition to "the measure of the fulness of Christ" the phrase, "perfect man." This at once gives an indication of its meaning. This conclusion regarding this word, moreover, we find is not the result of our special doctrinal bias, for we read in the commentary of Lightfoot, a man of high scholastic standing, this statement, "It is another way

of expressing the continuous aspiration and effort after holiness which is enjoined in our Lord's precept, 'Be ye therefore perfect, even as your Father which is in heaven is perfect' (Matt. 5:48)." It is true that we might differ a little with Lightfoot regarding the time element involved, believing as we do that the experience of holiness is attainable by a definite act and at a specified time, instead of being "a continuous aspiration," but as to the significance of this word, we are in agreement.

Thus when the Apostle Paul wrote the Romans that he was sure that when he came to them he would come in the fullness of the blessing of the gospel of Christ, he used a word that had a definite connotation. While the Epistle to the Romans was written before Colossians and Ephesians, yet this word no doubt had acquired its significance even before the writing of Romans. Among the Christians of the day it had found its way to express the thought of a complete Christian experience relative to holiness of heart as the expression "second blessing" did in Methodist circles at a much later date and as it now does among us.

All this indicates to us then that the great apostle had a conscious experience of this grace and that he bore testimony to the fact; it was a dominant thought in his mind, and moreover the expectation and hope to impart its blessing to the Romans seems to be latent in the expression. Accordingly "the fulness of the blessing" is very clearly indicative of the experience of entire sanctification, and has been rightly used thus. Very comprehensive it is and very complete, indicating that all the graces for such an experience are imparted to us. These graces are not in their full maturity, but they are given as potentialities and by further appropriation of grace may be brought into fruition. Moreover the same consciousness and certitude that the apostle had is the heritage of every Christian, if he will but claim it. To fall short of it is to fail of the grace of God. Shall we not all enter into this glorious fullness?

Lower Yet

I used to think that God's gifts were on shelves one above the other; and that the taller we grew in Christian character the easier we could reach them. I now find that God's gifts are on shelves one beneath the other; and that it is not a question of growing taller but of stooping lower; and that we may have to go down, always down, to get His best gifts.—F. B. MEYER.

Preaching Holiness

Lewis T. Corlett

THE advancement or retrogression of a denomination is regulated by her ministers. A preacher unconsciously gives out his inner being, feeling and reactions. The points of emphasis in the sermon reveal his inner evaluations of virtues and standards. These reactions and points of emphasis will color the thinking and living of the audience to which he ministers. Most of these will be revealed in his regular sermons from Sunday to Sunday.

Preaching may be viewed from many different angles. It is not our purpose to try to touch every phase included under the subject but rather discuss preaching holiness from a three-fold aspect, namely—"Matter," "Method" and "Mood."

MATTER

By the word "matter" in relation to preaching, is meant the content of the thoughts and ideas that go to make up the words, sentences and structure of a sermon. This includes knowledge from any and all sources. It also embraces conclusions and illustrations from life experiences. The ministry of the Church of the Nazarene need to pay special attention to the matter of their sermons. As a denomination, the church has a unique purpose, that of spreading holiness to the ends of the world. In order to continue this, the ministry must maintain their orthodoxy. Also there is a need for unity of thought in regard to holiness. The people of our churches must be indoctrinated. The younger ministry must be sold on the importance of the doctrine, and the older ministry should enlarge their knowledge of it. The following points are suggested for the ministers to consider in strengthening the content of their sermons in preaching holiness.

Of first and foremost importance regarding the matter of preaching holiness is that the sermon must be biblical. This has been said time and time again but there is a great tendency among ministers to take the other person's word for what the Bible says about holiness and not to make a personal research. The Bible is the chief source book on holiness and each and every preacher should know personally, by individual study, what the Bible says about it.

Also there should be some thought given to the unity of the subject and doctrine of holiness.

Holiness is a comprehensive term. It is larger than crisis experience; in fact it includes all the steps in the plan of salvation. Holiness is the name applied to the moral character of God, and in man it is the impartation of the divine nature to his moral nature. Crises should be stressed but rather than make them ends in themselves they should be preached as part of the whole plan of God. Holiness is a living relationship of the individual soul with God. In the analogy of the vine that Jesus used, as the branch draws life from the vine, so the child of God receives his life from living contact with the divine. This includes experience, but goes farther. It is daily and momentary communion with God. It is a progressive walking with God along the path that grows brighter and brighter unto the perfect day.

Also the ministry needs to give consideration to the place of the Godhead in the work and life of holiness. As a denomination, the church believes in the doctrine of the Trinity, three Persons in One Being. But in listening to some of our preachers, it seems as though we believe in three separate, distinct gods. In order to make room for two works of grace, some preach that Jesus Christ comes into the heart in regeneration and that the Holy Spirit comes in when the believer is sanctified. Others teach that the Spirit is with the believer in regeneration and that He comes into the heart in the experience of sanctification. This is based upon the verse of scripture in John 14:17, "Even the spirit of truth whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him; for he dwelleth with you, and shall be in you." From this teaching, man has no direct personal experience of grace in regeneration but simply an external application of divinity. We do not believe this, so we should give heed to our doctrine. This verse is a dispensational truth and not experiential.

All of God's operations in the world today are done in and through the Holy Spirit. Man is convicted by the Holy Spirit; born of the Holy Spirit; baptized with the Spirit; anointed by the Spirit; guided by the Spirit; and comforted by the Spirit. The Holy Spirit is a person and cannot be divided. In regeneration, He comes into the heart to give new life. In sanctification, He

baptizes with Himself to cleanse and purge every hindrance to that new life from the moral nature of the believer. Also the indwelling Spirit guides and teaches the child of God in everything pertaining to Christian living. The unity of the Godhead must be preserved in all of our preaching.

Another subject which would be helpful for the ministers to consider regarding the matter of preaching holiness, is the teaching regarding perfection. The Church of the Nazarene believes in and advocates the doctrine and experience of Christian perfection. The church also endorses and preaches that the Bible touches a twofold aspect of perfection; that of the state, or Christian perfection, and that of the ideal or as Paul said, the resurrection perfection. There is a tendency in some preachers, the longer they preach, to confuse the standard of ideal perfection with that of Christian perfection and require more of the believer when he is sanctified than the Bible requires. The state of perfection can be enjoyed in this present world, but the ideal of perfection will not be attained in this life and will very likely be a matter of progression in eternity. In preaching holiness, the state should be emphasized as an absolute necessity for holy living and right dying, and the ideal should be exalted to encourage those already enjoying Christian perfection to press on toward the prize of the mark of the high calling of God in Christ Jesus. There is much land ahead to be possessed by the sanctified believer.

METHOD

While matter is important, method in preaching holiness is of equal or greater importance. Sometimes the right thing can be said in such a way that even good people will not like it, and also error can be given out in such a manner as to make it enticing to many. The minister preaching holiness should endeavor to make his method of such a nature that it will enable him to get the attention of the greatest number possible. The following are offered as suggestions that will assist in developing a good method.

First, a sermon should be interesting. This is general, but many preachers have failed to recognize the importance of it. Regardless of how valuable the truth, if it is given out in a dull, monotonous tone, or in a manner which even wearies the mind of the best saint in the audience, the purpose and effect of the message is lost. So all sermons, especially in preaching holiness, must be interesting. The second suggestion is that the minister must strive for simplicity. People want to understand what the preacher is saying. They want to comprehend the truth pre-

sented so the minister should endeavor to make it as simple and clear as possible. In one congregation where the writer served as pastor, there was a good and faithful man who would say at the close of some services, "I guess that was a good sermon but it was over the heads of about ninety per cent of the audience." The difficulty was that the preacher preached from the contents and atmosphere of the books of doctrine he had been reading and not in the language understood by the people.

On the other hand, it has been my privilege the past month to preach a few times, to an audience of children, ranging in number from 75 to 104, and one of the children passed a compliment that should be the aim and goal of every minister, when he said, "I like him for he tells us things in such a way we can understand them." Some preachers seem to think that it is a mark of scholarship to use many and large words which do not always tend to clearness and simplicity. It might be said of some of these, like the Lord said about one of Elihu's speeches to Job, "Who is this that darkeneth counsel by words without knowledge?" (Job 38:2).

Another point to be considered in the method for preaching holiness is that of definiteness. The preacher must not err in losing definiteness by seeking to be simple. Words, sentences, definitions, everything should be so clear and to the point that the people recognize that something important is being given for their consideration. Always in preaching holiness, there must be either directly or indirectly, the fact that all men should be holy; that they are required to make a decision in regard to the choice of sin or holiness or if the believer is enjoying a living relationship with God, the choices must be made to strengthen and develop in the most holy faith. In the beginning of our holiness work, there was a tendency to seemingly overemphasize the details of life, but in later years there has been a reaction against that until today many people object to ministers preaching on any details or non-essentials. It is my honest conviction, that we today need to be careful lest we become so general in preaching holiness that we cease to be definite. It may be that we need to give more serious consideration to emphasizing the need of making every detail of life adorn the doctrine of holiness.

One of the laws of teaching is that the familiar truths must be presented time and time again from various angles so that all will get some idea of them. This is true also of preaching doctrine in the church. The preacher cannot afford to take too much for granted regarding the knowl-

edge of his people on the fundamental doctrines. Because he has preached on them, does not always guarantee that people have light on the doctrines or that they receive the truth given. He must come again and again from one angle and then another, from one viewpoint and then many, here a little and there a lot, in order to keep the importance, the value, and the necessity of holiness before our people. Repetition must be included in the method.

Each age presents new problems to the ministry. This radio age has forced a change in the method of preaching. Time is so valuable over the air and it is so easy for the listener to turn the dial that radio speakers and entertainers have developed themselves in the art of brevity. The people like it, and more than that, they demand it of their preachers. So in preaching holiness, the minister of today must study until he can give out the truth in full content in a much shorter time than the fathers did. Lastly regarding method, the ministers should endeavor to give more biblical messages on the doctrine of holiness. Many of the approaches to the doctrine have been used so many times that they have lost their full force. The Bible is so rich in content and so full of references and settings of truth pertaining to holiness that it affords the minister an unlimited field of study in which to find new and fresh approaches and backgrounds for our cardinal doctrine. Also the preacher should so saturate himself with the biblical content of holiness in general and regarding the second work of grace that he can readily and with ease quote proof texts and cite examples. This would give a tone and sense of authority to their preaching.

Mood

While the importance of both matter and method have been stressed, the greatest factor in preaching holiness is the mood of the preacher. Holiness is life; it is love and to try to preach it in a dead, dry, cold manner, is to kill it. The spirit of the preacher permeates his sermon and gives out an atmosphere that either makes his truth desirable or disagreeable. In preaching holiness, the minister should do it with an enthusiasm born out of faith in a living God and a consciousness of successful holy living on his own part. One writer has said, "The supreme enemy of Christianity is the sin of spiritual complacency. The temper now called Pharisaism is the besetting danger of an advanced stage of civilization. It shelters behind virtues such as discipline, chastity, benevolence, generosity; for the real virtues of one age readily become the

spurious virtues of the next. The devotees of religious legalism tend to be content with their attainment." The ministers of the Church of the Nazarene need to avoid this evil and be so full of enthusiasm for their subject that it will leave a beneficial impression on the listener.

Another characteristic of the mood of the preacher should be that of courage. A preacher must at all times be a free man, an honest man, afraid of nothing but God. While it is true that the pastor must be a shepherd, it is also true that he must be a prophet and have the martyr spirit. This does not mean that he ignores the common courtesies of life, but it does mean that he preaches a full gospel, a whole gospel without fear of persons, of position, of salary, or opposition. As the denomination grows larger, people are apt to get into our ranks who do not want rugged preaching. But there can be no holiness preaching without rugged preaching and so the preacher must ever be courageous, fearing none but God, keeping a conscience void of offense toward God and man, having no axe to grind, seeking no ecclesiastical position, but wholly and enthusiastically desiring to declare the whole will of God to all people.

In the first part of the article it was stated that holiness was the life of God and surely since this is true, a preacher ought to have the conscious presence of God in his life to such a degree, that the people will feel the presence of the Lord while he is preaching holiness. Holiness is the preparation for heaven and surely if it is that closely connected to heaven, the preacher ought to have a little heaven in his message while he is giving it. In summing up the idea of mood, the audience ought to be impressed, not that the preacher knows something that they do not know, but that he has something that they do not have which actually works in his life and will work in theirs if they give it a chance.

Holiness is the only remedy for the chaotic condition and terror of this old world. So the ministers of Christ ought to give attention to all things in order to get the gospel of holiness to as many people as possible in the community where they serve.

Whilst He is pleased to sustain me, I am able day by day to pass on peacefully, and am carried through one difficulty after another, and thus by God's help, even with my present measure of faith, if continued to me, should be enabled to bear up under other difficulties and trials; but I look for an increase of faith with every fresh difficulty through which the Lord is pleased to help me.—GEORGE MUELLER.

The Case of Reverence

H. M. von Stein

LACK of the appearance of a reverent attitude in the house of worship is a matter often and sincerely regretted by both ministers and laymen among many congregations. The condition is serious enough that many times people who are strangers feel spiritually offended before they have an opportunity to get acquainted with the true, underlying principles of doctrine that tolerates such liberty. This is a serious matter.

The problem is probably as old as religion, but it has been solved before. The threatening aspect of the matter is not in the helplessness of the church to enjoin and preserve an atmosphere of apparent reverence, but that by so doing the true liberty of a worshiping people be stifled by an unfamiliar and distasteful formality and stiffness which can kill more true worship than all the evangelism of the ministry can engender.

Periodically a wave of desire toward a quieter Sunday school and more attentive congregational worship hour leads the pastor to speak mildly and generally on the subject. The sole good of such a talk is to relieve the pastor of his conscientious feeling in the matter. The congregation is already aware of all he points out. They know their children are making more noise than is necessary and that Sunday school papers were printed to be read, but not while the preacher is preaching. But what they do not know is why this condition exists.

There is one place for the proper attitude of reverence in the church to begin. It is right that it should begin there. It should begin with the pastor.

Reverence, of course is attendant upon a heart attitude—not on outward appearance. Many sinners have more apparent reverence than most saints. Our doctrine of liberty has led us too far toward an unseemly familiarity. We have too much of the “Hello, God! Praise Thy name! How art Thou this morning!” attitude. Sacrilegious? Little, if any more than some things one occasionally hears from the pulpit. This sort of thing did not come from the laity!

One would almost forget the scriptures, “Let him that thinketh he standeth take heed lest he fall,” and “Work out our salvation with fear and trembling.” They offer no obstruction to the doctrine of sanctification.

If the spiritual experience of a man has not wrought within him a true reverence, his experience is incomplete. If the minister cannot step to the pulpit in the worship hour having the positive knowledge that the Almighty Spirit of God is ready to use him, he had better ask to be excused. The more deeply fundamental the doctrine taught by the denomination the more right the worshipers have to expect something worth while from the speaker.

When people come from resisting the inimical pressure of a material world it is essential that they be able to recognize in their pastor a leadership in reverence.

This reverence can no more be reduced to a qualitative formality than the Atonement can be put up in packages and sold for indulgences. It is more than a heart attitude. It is a mystery of holy unction from the realm of divinity and it can be felt, sensed, known and observed as definitely as sorrow, joy, hate or indifference. It leavens. It emanates. It is the presence of power. It is God in man.

The Spirit in the hearts of saved and sanctified people will respond to this presence as mists arise from the earth at evening. Sin in the persons of the ignorant and wilful will be uncomfortable, and the soothing presence of righteousness will need no forced impression.

It is inconceivable that a minister ununctioned in this reverence should bring a worthless message. Within the memory of all of us there are times when we have been profoundly blessed by the stumbling, effortful, graceless, but heart warmingly earnest message of some servant of God who could scarcely find his words, but was humbly endued.

It is also keenly remembered how a blessed lifting time was hopelessly shattered when the speaker told a joke.

There is nothing funny about religion. A man without a sense of humor is an unbalanced personality, but a sense of humor is a human element and can much better be dispensed with than reverence. Certainly God knows what humor is and why we laugh, but this life is so short and the battle is so desperate that He has directed that jesting is simply inconvenient—not wrong—there just is not time for it.

Neither is sobriety of demeanor reverence. The minister who stands before his congregation

with disapproval, looking and feeling like an old "sour puss" will not awaken anything like reverence in his people. His hand *must* rest—no matter how meagerly he is being treated—upon the pulsing fact that his position as pastor is the most desirable and responsible situation on earth. God can enable a man to look abroad upon the faces of his people and sing in his heart "All this and heaven too!" people respond then.

Even the world scorns the "Christian" who confines his Christliness to the Sabbath day, but certainly the worship hour should be an especial high tide of spiritual blessing. It is when the waves of blessing roll in that men are moved in their souls toward salvation.

"What do you mean? You speak of 'confusion' and then of 'waves of blessing.' Should we shout and be silent?"

Worship is neither to shout nor to be silent, but to serve God. There is reverence in heaven if it is anywhere, but there is not, at least always, silence. We read that there will be for a short time some day.

Reverence is a conscious, definite observation of the presence of God. It should begin in the heart of the pastor.

Let us all work carefully, prayerfully, and tearfully for more of it!

Paul's Terms *Relating to Holiness*

Neal C. Dirkse

IN the very brief letter to Philemon, Paul does not disappoint us. Even in this epistle we find his characteristic emphasis upon the essential and glorious truth of holiness. Written to an individual possessing the experience, his approach is naturally upon that basis. In this letter we discover, rather than a detailed explanation or course of instruction regarding holiness, a practical example of what holiness can be expected to do for one.

Philemon was apparently a wealthy man, owning a number of slaves. One of his slaves, Onesimus, left him one day, without any explanation. In all probability he stole some of his master's property, and on reaching Rome, where Onesimus expected to be lost in the crowd, he was in all likelihood caught by the officers of law. Providentially, he was placed in or near the cell of Paul, who was imprisoned, too. Never too important to humble himself, Paul appealed

to the slave to give his heart to the Lord. Onesimus was saved, and then began to tell Paul of his trouble. As Philemon was a beloved friend of Paul, he sent him a letter, urging him to express the spirit of holiness in his attitude toward the returning repentant slave.

The first evidence of holiness is Paul's attitude, and his willingness to repay Philemon for all the slave had stolen. We see it evidenced again in that Paul presumed Philemon had enough grace to accept the slave in love when he returned. Whatever we see in this letter, in keeping with the series on the subject of holiness, we must see on the basis of an experience of holiness already enjoyed by the one addressed. With that basis, we are made to see the evidence of the life of holiness.

Evidence of a Holy Heart:

Life of service (fellow laborer) (1:1).

Love for brethren; attitude of faith toward God (1:5).

He has a faith that can be communicated to others (1:6).

Fellowship with and kindness to the saints (1:7).

The Pastor

A Captain in God's army.

A Pilot to the church on life's troubled sea.

A Consoler in the hour of bereavement.

A Comforter in life's sorrows.

A Teacher of God's priceless truth.

A Preacher of a mighty gospel.

An Administrator of the biggest business on earth.

A Financier who can do extraordinary things on a small capital.

A Shepherd to watch over the sheep of his pasturage.

A Vessel filled with the Holy Ghost.

A Chosen Vessel of God to the people.

An Adventurer over dangerous territory.

A Diplomat handling ticklish problems.

An Ambassador representing his king and government.

An Example to all men.

A Man human in his contacts yet divine in his life.

An Adviser on all important issues of life.

A Judge of ecclesiastical matters.

A Lawyer for the oppressed.

An Intercessor for the lost and dying.

A Possessor for the mystery of faith as it is in Christ Jesus.

A Guide for the erring to the way of life.

A Leader for the Christians of his age.

—V. E. TANKSLEY, in *Evangelical Visitor*.

Expository Preaching

Dr. James M. Gray remarked to me some years ago, when lamenting the dearth of expository preachers and Bible teachers:

"I am afraid the great trouble is, there are few men humble enough to be willing to teach the Word of God. They much prefer to soar to heights of eloquence and give rein to their own fancies rather than to seriously and soberly open up the truth."

An outstanding New York preacher has said, "Expository preaching is the poorest of all types of preaching because it leaves so little scope for the imagination." But those who value eternal things for their own sake are not anxious to listen to the empty vaporings resulting from the imaginations of the human heart, but they prefer to be nourished by the milk and meat of the Word itself.—*The Presbyterian*.

Problems Peculiar to Preachers

CHARLES A. GIBSON

This department is designed to present practical solutions for problems peculiar to preachers. Send your questions (no theological questions) to Preacher's Magazine, 2923 Troost Ave., Kansas City, Mo.

Q. *Since a local preacher must have the recommendation of the pastor to receive his license, and a licensed minister must have the same ere he can be relicensed, what are some of the disqualifying factors?*

A. This question is a pertinent one, for it is faced by nearly every pastor. He faces it with danger to himself. *First*, he may try to judge these factors in the light of his personal likes and dislikes. *Second*, he may hedge in his decision because of connections the man involved has within the church. *Third*, he may have to fight a battle between sentiment and judgment. So the pastor does have a problem here. I would think that the spirit of the person involved should be given great consideration. The fact that he is either a local or licensed preacher assumes that he is not mature in all matters of judgment and church government. He is in the learning stage, and if he keeps a good spirit, he should be given great consideration. Of course with a good spirit, he must ring clear on doctrine. To answer positively, I would say a good spirit, backed by a good solid character and a desire to co-operate with the whole church and its leaders. Certainly the license of one who recently has backslidden and gone into gross sin should not be renewed at once. There must be a time of observation to see that such a one has indeed repented. To push for a license too soon after backsliding would be one factor against granting same.

Q. *Why is it so hard to get our people to do personal work?*

A. First, in fairness to the people, it must be remembered that most people have no training in this line of work. Their occupation does not demand of them an ability to meet folks, a method of contacting strangers, nor any effort to make acquaintances. They live in a

certain small circle, and are not of necessity to be criticized for so doing.

That personal work is essential to the church if it is to progress is an accepted fact. Therefore, two factors must ever be kept in mind. *First*, in every church there is a group of folks who by nature and training can undertake this task. It always will be this group who will carry the large part of this load. It should be so, and we should not allow any defeatist attitude to possess us because more people do not engage in this worthy work.

Second, there is a line of training that can be given, and if persisted in, will produce fruit in added recruits to this group of personal workers. If a pastor gathers information and works it out into simple form, so that he can get it over to a personal workers' class, and then apply himself to it, this will produce results. These will not be as large as you might expect, but they will prove worth while. It will do much good to occasionally get, as nearly as possible, every member into an intense personal workers' campaign and see how many folks can be contacted, and from that number how many will promise to come to a service. In this manner you will help some to discover that they can do personal work. Thus they will be added to your faithful group. Work every method to get everyone possible engaged in personal work, but watch your own spirit lest you get critical of those who do not thus engage.

Q. *Is it a good policy for Sunday school classes to sell candy, doughnuts, etc., to raise money for the church building?*

A. It is not a good policy for any department of the church to sell anything for the purpose stated, or for any money-raising project in connection with any department of the church. This is a fixed policy of the church, and the church as a body has answered in the negative on every occasion when it has been asked to consider approving anything that savored of commercializing the gospel. It can be seen easily why the church guards against this practice with such care. All one has to do is to look about to observe how the message of the cross has been cheapened by rummage sales, suppers and other like money-raising schemes. Better far that our people learn to give. Just here it is proper to suggest that they may use of their ability to learn how to make money, that they may have more money to give. In this connection any person or group of persons who might engage in any proper business enterprise, whether it be selling candy or what not, so long as the name of the church is left completely out of it, would be proper. They could then give whatever profits they made to any department of the church. I knew a woman who had no money to give, but she did have ability to bake angel food cakes, so she invested \$1.50 in the necessary ingredients, and began to bake cakes and offer them for sale to the friends who knew of her ability. She made good profit and ere-long had a nice business income from which she contributed heavily to the church; but in all her baking she never once suggested that she was doing it for the church.

Q. *How can we enlarge the vision and soul passion of the laity?*

A. It will require the very heart, and sometimes nearly the life of a burdened and awakened pastor to accomplish this. He will have to show his people what it is to be burdened. He will have to preach only as a preacher can whose heart is deeply distressed. This he can accomplish only when he has learned by contact with the lost the awful need of the community and when having seen, he has been driven to prayer until his soul is saturated with this feeling for the lost.

Q. Should a pastor greet the people as they come in or as they go out of the church?

A. I do not know. I know that he should make himself friendly and become a part of those whom he serves. It is said of Rev. C. E. Cornell, who was one of the best pastors the Nazarenes ever had, that he went to Sunday school early and greeted every scholar as he came to Sunday school. I have been told that he not only greeted them but that he called each one by name. I can imagine what that would do for the Bills, Sallys, Joes and Marys, little or grownup. I know it would be a great memory study for lots of pastors, but it would produce results. Certainly the pastor ought to greet all who attend, some time during the time between their arrival and departure. A good plan for strangers is to have some wide-awake usher get their names and addresses and then send that to the pastor at the beginning of the morning service, and the pastor recognize such persons from the pulpit. It produces a friendship on the part of all who are new attendants. Better not try this unless you have the wide awake usher, for if the usher is asleep there will be some strangers get in whom he will miss and they will be offended.

QUESTION—What are some plans for advertising a local church?

ANSWER—The subject of advertising is one limited only by the amount of money the church has to put into the same. Assuming that the amount is limited, there are some things that can be done anyway. First, every church can have a good outside signboard that tells the passer-by what church is located there, and the proper hours of services, together with the pastor's name and address and telephone number. It may seem to some that this is a needless admonition, but I know that it will apply to some pastors and churches on one district, for I passed one the other day on the Ohio District that had no sign of any kind about it. I passed another that had a signboard, but the wrong address of the pastor, although he had lived at his present address more than six months. Road or street signs can be secured at very little cost and in nearly every place permission can be obtained to put these up; with pointers to the church to tell of our locations.

Again, a church slogan is a good thing. One church has "Lima for Christ"; another "The Friendly Little Church." Many others could be suggested but they might not fit a local need; however, there is a slogan that would, if somebody would just stir a few brain cells to think it up. We have a great message, and it is a shame not to let all the people possible hear about it.

The newspapers of many cities will carry announcements and subjects of pastors' sermons free, and on a church page. It is hard to believe that there would be a pastor who would be so careless that he would fail to take advantage of such a privilege. Some do take occasional advantage, but argue that they are too busy getting ready for Sunday to get their announcements in. This is like the fellow who is too busy milking his cow to take time to feed her. Newspapers often welcome little items of church news, if they can get it while it is news. An alert pastor will get acquainted with the church editor, and will call such a one, even after church, that special happenings may be reported and published before the news of same is stale. Reporters often can be secured to cover a meeting if given a small tip. It must be remembered however that the pastor must be enough alive to the advantage of advertising to make the acquaintance of such and get their confidence.

Mailing lists, and a pastoral letter to friends of the church as well as to members, is a good thing. Printer's

ink is cheap and if used continuously will bring results, if attention is given to neatness and originality. A bulletin is good if properly gotten up. A messy job done on some cheap duplicating machine should die before it sees the light.

It would seem that a pastor could wisely study some elementary methods of modern advertising. Nearly any church will give a pastor an advertising fund if he will prove he will wisely use same. If it is possible to get a radio sentence announcement, and the money to pay for it, this will produce great good, if continued long enough to get a hearing.

Nothing will advertise a church like life and action in the congregation. A live, going concern advertises itself. A calling pastor who is alive to every occasion to present his church in homes, shops, other church gatherings; and a congregation that advertise their pastor will soon be known far and wide.

Q. Just what is the scope of responsibility a Nazarene pastor owes to the community?

A. This question has come to me several times; and again I answer that our parish is the world, and that our scope of responsibility is beyond our own group. Our ministry should be a community ministry, and every lost soul is in a measure charged up to us. Get into all the community activity you can and keep blessed. There are some you cannot take part in. Make that clear to one and all, and in rejecting the ones you must reject, make clear your reason. Do not become harsh, but define your position.

Q. Why do not our holiness singers sing more holiness songs?

A. I am not enough of a musician to answer this question. I have asked it many times; sometimes I have asked singers. I cannot say that there are no such songs with good music and range, for in so doing I would reflect on the song writers who have blessed the movement with their songs. I could pick out the ones that would bless me, but it might show from the singer's standpoint that I am sentimental or weak, or worse yet, a poor judge of music. Then I must not mention names, for some singers seem to find such songs and use them. I do know that our folks want to hear the good, old, second blessing songs, and that singers who even now are popular, could increase that popularity if they would add a generous collection of these good old songs to their list. I think the occasions when singers have failed to use this type of song because it failed to bring out the quality of their voice are few, and if that few knew what the judgment of the spiritual public was regarding their voice quality, they would suddenly discover that it needed some improvement. Read, "The Deacon's Grievance," by Paul Lawrence Dunbar. It will help.

Q. What manner can best be applied in the promotion of Sunday school scholars?

A. The Department of Church Schools has worked that matter out and has very definite plans for it. I would add that in this matter, as in all church matters, we cannot be arbitrary. We are not operating as the public school, where law forces attendance, and the pay check assures proper preparation and faithful attendance to duty on the part of a teacher. True, we have even a higher motive, but we ever must inspire folks to go along with the program. I mean that no rigid rule can be laid down, and there will be cases where time and special attention will be needed. Dr. J. Glenn Gould and his Department of Church Schools can help you, I am sure.

THE PREACHER'S WORKSHOP

An exchange of methods, plans and seasonal suggestions. If you have discovered an idea that has proved successful in your church, send it in.

Roy E. Swim

Sermon Seed

The secret of national progress. "Righteousness exalteth a nation: but sin is a reproach to any people" (Proverbs 14:34).

Foundations of patriotism. "He hath not dealt so with any nation." Psalm 147:20; "Happy is that people whose God is the Lord" (Psalm 144:15).

Tribute of slaves. "O wretched man that I am! Who shall deliver me from the body of this death?" America is now in the grip of invasion! A tyrannical foe, more subtle than any fifth column, is secretly enslaving her citizens. Tribute is being exacted totaling billions annually. Who is the foe? Satan and his cohorts of sin. Note the ghastly cost of liquor, tobacco, gambling and crime, not only in billions of dollars but in wreckage of the lives of citizens.

An arm in a sling (Mark 3:1-5). The story of the man with the withered hand well symbolizes crippled power for Christian living and doing. Many suffer spiritually from an incomplete and lopsided religion. Jesus is still a specialist at creating that wholeness which is holiness.

A Nation's Prayer

Each session of the British House of Lords, the government body corresponding to the American Senate, is opened with the following prayer:

"Almighty God, by whom alone kings reign and princes decree justice; and from whom alone cometh all counsel, wisdom and understanding; we, Thine unworthy servants, here gathered together in Thy name, do most humbly beseech Thee to send down Thy heavenly wisdom from above, to direct and guide us in all our consultations; and grant that, we having Thy fear always before our eyes, and laying aside all private interests, prejudices, and partial affections, the result of all our counsels may be to the glory of Thy blessed Name, the maintenance of true religion and justice, the safety, honor and happiness of the king, the public wealth, peace and tranquillity of the realm, and the uniting and knitting together of the hearts of all persons within the same in true Christian love and charity one toward another."—*Exchange*.

A Prayer for the White House

A prayer upon whose answer depends much of the weal or woe of America was offered by President John Adams upon the dedication of the then newly constructed White House. "Heaven bestow the best of blessings upon this house, and upon all who shall hereinafter inhabit it. May none but honest and wise men rule under this roof."

Righteousness Exalteth

Liquor hating Kansas has an enviable record. This state has fifty-four counties without any insanity whatever; fifty-four counties without any feeble-minded; ninety-six counties without a poorhouse; fifty-three counties without a person in jail, and fifty-six counties without a man in the state penitentiary.—*Christian Action*.

Liquor and Relief

Mr. Roger Babson is quoted as saying that, of families in America not on relief, four out of five have no members of the family who drink, and of families on relief, four out of five have members of the family who drink. These words coming from the world's best known statistician are entitled to serious consideration. Some of our so-called statesmen might profit by a little reflection on the comparison of liquor revenues with mounting public charities and our growing mendicancy.—*New Orleans Christian Advocate*.

Our National Handicap

The National W.C.T.U. calls our attention to the nation's drink bill for 1939, which was \$3,228,491,968, representing \$6.42 spent for distilled spirits, \$2.10 for wine, and \$16.12 for beer per capita.

There is one saloon of the 1940 brand for every seventy-one families in the United States; for every church there are two saloons; for every three public schools there are five saloons at work educating for intemperance, and last year, for every \$2.00 expended for education in the United States, \$3.00 was spent for liquor. Comparing the drink cost of liquors purchased, and in addition, the cost of the traffic in liquor-bred accidents,

crime, disease, etc., with all that the liquor trade pays back in taxes, wages, raw materials, etc., the people of the United States are \$400,000,000 poorer every month in the year as a result of the legalized drink business.—*Christian Observer*.

High Cost of Low Living

J. Edgar Hoover calculates the annual crime bill of the United States at fifteen billion dollars. Other items, some of which we might catalog as also crime, or its allies, were as follows for the year 1937:

- \$6,500,000,000 for gambling.
- 6,000,000,000 for liquor.
- 5,000,000,000 for travel.
- 3,000,000,000 for medical care.
- 2,600,000,000 for education.
- 1,500,000,000 for tobacco.
- 1,000,000,000 for cosmetics.
- 788,000,000 for armaments.
- 550,000,000 for religious purposes.

The Sin of Gambling

No true Christian has any question relative to the rightness or wrong of gambling. There are, however, those in high places as well as those in humbler positions who are not convinced that moral principles are involved in this soul-strangling custom. Christians ought to know *why* gambling is wrong as well as that it is wrong. Traps are being constantly set for our youth and Christian protest may have some influence on community standards—if our protests have potent reasoning back of them.

The *Christian Evangelist*, in an article by Rev. Floyd Faust of Columbus, Ohio, sets forth three incriminating charges against gambling.

1. Gambling leads men to despise reason and to turn to dependence upon magic and "Lady Luck" one of magic's chief goddesses. In practice, gambling is often the very door to the black arts. In France, where before her downfall lotteries were a state business, government officials admitted that their gambling system had stimulated the growth of all kinds of superstitions, necromancies and spiritualism.

2. Gambling destroys will power, and moral and personal initiative. It makes industry and frugality follies of the first order and denies the truth of the age old principle, "Whatsoever a man soweth, that shall he also reap."

3. Gambling robs those who are least able to suffer their loss, the poor, and entices them to put their trust in a fallacy and at last to depend upon the public for support.

In the last five years of the French experiment with national lotteries, ten billion francs were collected from the common people with a gross profit of four billion francs. But out of this gross profit, overhead consumed ninety-six and a half per cent. The people of France paid ten billion francs in order that their government might have an income of a paltry 140 million. It may be said to the credit of the French people that their government outlawed the national lottery on economic and moral grounds a year before the collapse of their country. But even that was apparently too late to save from the results of years of mismanagement and low living.

A Message to America

If we would change the face of the earth, we must first change our own hearts. The principle end that we have hitherto set before ourselves is the unlimited acquisition of material goods. The business of America, said Calvin Coolidge, is business. We must now learn that material goods are a means and not an end. We want them to sustain life, but they are not the aim of life. The aim of life is the fullest development of the highest powers of men. This means art, religion, education, moral and intellectual growth. These things we have regarded as mere decorations or relaxations in the serious business of life, which was making money. The American people, in their own interest, require a moral regeneration. If they are to be missionaries to the world, this regeneration must be profound and complete.—DR. ROBERT M. HUTCHINS in speech, *We Are Drifting into War*.

God and the State

At a crucial moment when it seemed that the plans for a constitutional government in America were going to pieces for lack of ability on the part of the convention to come to any agreement, Benjamin Franklin arose and addressing the chairman, George Washington, made this historic statement:

"I have lived sir, a long time, and the longer I live the more convincing proofs I see of the truth, that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured, sir, in the Sacred Writings, that 'except the Lord build the house, they labor in vain that build it.' I firmly believe this; and I also believe that without His concurring aid we shall succeed in this political building no better than

the builders of Babel; we shall be divided by our little, partial, local interests, our project will be confounded, and we ourselves shall become a reproach and a byword down to future ages. And what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing government by human wisdom and leave it to chance, war, conquest. I therefore beg leave to move:

"That hereafter prayers, imploring the assistance of heaven and its blessing on our deliberations, be held in this assembly every morning before we proceed to business, and that one, or more, of the clergy of this city be requested to officiate in that service."

The Christian Government of China

"What nation is there on the face of the earth in whose government the head, whether he be President or prince, the Commander-in-Chief, the Prime Minister and Finance Minister, the Minister of Foreign Affairs, two of the ranking members of the three ranking members of the diplomatic corps and the nation's leading financier are devout Christians? It is hardly an exaggeration that among corresponding leaders in all of the 'Christian nations' of Europe and America, there is not more than one or at the most two or three persons of Christian devotion to match five or six of China's foremost officials."—H. P. VAN DEUSEN.

The Real Universe

"The conclusion forced upon me in the course of a life devoted to natural science is that the universe as it is assumed to be in physical science is only an idealized world, while the real universe is the spiritual universe in which spiritual values count for everything."—J. S. HOLDANE, British scientist.

Why He Came

The stranger came at last to church
To help put out the fire
Which would consume the house ere long;
His help was needed dire.

The pastor came at last, it seems,
As one might well surmise;
And when he saw the stranger there,
So great was his surprise

He took him by the hand and said,
"You've n'er been here of yore."
"No," said the stranger, "neither was
The church on fire before."

—REV. GEO. H. TALBERT

A Statesman's Prayer

"Almighty God, we pray to Thee to guide our deliberations this day. Make us humble, sincere, devoted to the public service. Make us wise, considerate of the feelings and the opinions and the rights of others. Make us effective and useful for the advancement of the cause of peace and justice and liberty in the world. For Christ's sake. Amen."—ELIHU ROOT.

Sentence Sermons

Test of a Christian. To be a Christian is to obey, no matter how you feel.—HENRY WARD BEECHER.

Seeing and saying. Men are born with two eyes, but with only one tongue, that they may see twice as much as they say.

Yourself and your enemy. Doing an injury puts you below your enemy; revenge makes you but even with him; forgiveness puts you above him.—BENJAMIN FRANKLIN.

Failure and success. It is better to fail in doing something than to succeed in doing nothing.

Religious living. Truly religious living is giving the best you have to the highest you know.—S. L. HAMILTON.

At home. A soul can never find a place where it can be at home with itself until it is at home with God.—LON WOODRUM.

Leisure. Leisure is time for doing something useful.—B. FRANKLIN.

Motor Car Epitaphs

They are needed nowadays, with no man knowing whether his wife and children are coming home in the car or in an ambulance.

The shades of night were falling fast,
A youth stepped on the gas and passed.
A crash! He died without a sound.
They opened up his head and found—
Excelsior!

Here lies the body of Jonas Bray,
Who died maintaining the right of way.
He was right, dead right, as he sped along;
But he's just as dead as if he'd been wrong.

Here lies a fine head—
A brand new head
That never was used at all.
—RICHARD H. BENNETT in *Wesleyan Christian Advocate*,

HOMILETICAL

A Preaching Program for July, 1941

Oscar J. Finch

The writer of *The Preaching Program* for this month attended Olivet College as a young man, then went to Pasadena College for three years, where he received his A.B. and B.D. He served pastorates at Placentia, Calif., Lincoln First Church, Neb., Grand Rapids First and Lansing First on the Michigan District, and First Church, Wichita, Kansas. He has now been serving as Superintendent of the Kansas District for almost three years. He served as a member of the General N.Y.P.S. Council for one quadrennium.—MANAGING EDITOR.

SUNDAY, JULY 6, 1941
MORNING SERVICE

God's Peculiar Treasure

SCRIPTURE LESSON—Exodus 19:1-8.

TEXT—Now, therefore if ye will obey my voice indeed, and keep my covenant, then shall ye be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests and an holy nation (Exodus 19: 5, 6).

INTRODUCTION

1. Words of the text spoken to Moses to be repeated to Israel.
 - a. To remind them of their deliverance from Egypt (v. 4).
 - b. To incite them to careful obedience (v. 5).
 - c. To indicate to them a gracious reward for faithfulness (vs. 5, 6).
 2. These words also given as a preview of the Christian era.
 - a. Christians are the true heirs of the covenant with Abraham.
 - b. Obedience is required in order to enjoy its benefits.
 - c. Result of obedience is to become "a kingdom of priests and an holy nation."
 - d. Reward of obedience is to be "God's peculiar treasure."
- I. CHRISTIANS, OF THIS DISPENSATION, ARE THE TRUE HEIRS OF GOD'S COVENANT WITH ABRAHAM AND HIS SEED
1. God promised in His covenant with Abraham (Gen. 12 and confirmed in chapters 13, 15, 17).
 - a. To give him the land of Canaan.
 - b. To make of him a great nation.
 - c. Through him to bless all the nations of the earth.
 2. Renewal of the covenant with the institution of circumcision (Gen. 17).
 3. Holiness of heart signified by the rite of circumcision (Gen. 17:1, 2, 9-12).

"I am the Almighty God; walk before me and be thou perfect. And I will make my covenant between me and thee."

"Circumcision in the flesh was designed to signify purification of the heart from all unrighteousness."
—ADAM CLARKE.

FURTHER PROOF TEXTS

"And the Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul that thou mayest live" (Deut. 30:6).

"He is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men, but of God" (Rom. 2:28, 29).

4. Three important lessons in the life of Abraham (Rom. 4:9-14; Gal. 3:6-9).
 - a. Through him shall all the nations of the earth be blessed.
 - b. He was accepted as righteous because of his faith rather than because of observing the law of circumcision.
 - c. The heirs of the covenant are those who believe God as Abraham did.

II. RELATIONSHIP OF OBEDIENCE ON MAN'S PART TO THE FULFILLMENT OF THE PROMISE ON GOD'S PART

1. The moral government of God.
 - a. Obedience is the great test of man—we are free moral agents.
 - b. God designs our greatest good in life and our eternal happiness and makes requirements in accord therewith.
2. At times God requires the seeming impossible.
 - a. Abraham—requirement—"Walk before me and be thou perfect"
 - (1) That which made it possible "I am the Almighty God."
 - b. Israel—"Love the Lord thy God with all thine heart."
 - (1) They might well cry, "Prone to wander now we feel."
 - (2) God's reply—"will circumcise thine heart"—enabling you to meet the requirement.
 - c. Commands and promises for us today.

"Be ye therefore perfect even as your Father in heaven is perfect."

"Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind, and thou shalt love thy neighbour as thyself."

"If ye keep my commandments ye shall abide in my love."
3. God's reply to our question "How can we meet those requirements?"

"In whom also ye are circumcised with the circumcision made without hands [by divine power] in putting off the body of sins of the flesh [the sinful nature from which outward sins proceed] by the circumcision of Christ" (Col. 2:11).

"Not according to the covenant that I made with their fathers . . . but this shall be a new covenant. . . . I will put my law in their inward parts and write it in their hearts" (Jeremiah 31:31-33).

"And I will put my Spirit within you and cause [enable] you to walk in my statutes, and ye shall keep my requirements and do them" (Ezekiel 36:27).
4. God commands us, but He also supplies that which enables us to meet His requirements. Therefore we can ever safely sing, "Have Thy way, Lord."

III. THE RESULTS OF OBEDIENCE—"KINGDOM OF PRIESTS AND HOLY NATION"

1. Persons of whom this priesthood is composed—all true Christians.
 - a. Old Testament priesthood confined to Aaron's family because Israel disregarded the law.
 - b. Under grace "priesthood" is the Christian's birth-right.
2. Character by which the priesthood is distinguished—*holiness*.
 - a. Under the law the priesthood was outwardly holy.
 - (1) Signified by anointing, washings, vestments.
 - (2) Spiritual priesthood is holy in *character*.
 - (3) A washing that actually cleanses from guilt.
 - (4) Purging that eliminates the principle of sin.
 - (5) An anointing that empowers to live "soberly, righteously, and godly in this present world."
3. The service to which this priesthood is consecrated.
 - a. Communion and intercession.
 - (1) Chief privilege of a priest is access to God.
 - (2) Unlike the high priest of old, true believers can come any time instead of once a year.
 - (3) Highest use of this privilege is that of interceding for others.
 - b. Sacrifice.
 - (1) One's own body (Rom. 12:1). Praise to God (Heb. 13:15).
 - (2) One's possessions.
 - c. Ambassadorship—"A royal priesthood."
 - (1) An official representative of the Master.

IV. THE REWARD FOR OBEDIENCE "PECULIAR TREASURE"

"Ye shall be a peculiar treasure unto me above all people."

1. Peculiar treasure.
 - a. "This Hebrew noun denotes a 'peculium,' a possession or treasure of which the owner is peculiarly choice, one on which his heart is set, and which he neither shares with others nor resigns to the care of others—select, precious, endeared; something exceedingly prized and especially to be preserved. All the rest of the world is comparatively worthless" (BUSH'S NOTES).
2. Things that are a treasure to some are of no value to others.
 - a. Doll to a child—stocks and bonds to a broker—crown jewels to a kingdom.
 - b. Christ, "They shall be mine in that day when I make up my jewels."
3. What men will do in behalf of their peculiar treasure.
 - a. Sacrifice of a mother for a sick child.
 - b. Wars because of certain things which are held dear.
4. What God will do for those who are His "peculiar treasure."
 - a. They have a need (Phil. 4:19).
 - b. They need comfort—He is the God of consolation.
 - c. They need guidance—infinite wisdom is at their command.
 - d. They need strength—His eternal power that girds the hills.
5. Everything is theirs.

God seems to say, "I might have made others, but I loved you. I gave the best Jewel of my kingdom to redeem you and I will stand by you."

CONCLUSION—The inevitable results of carefully obeying God.

1. Be brought into complete harmony with His will, purpose and nature. To be holy as he is holy.
2. To be made the "peculiar treasure" of God. One in whom God takes delight.
3. Then do we begin to know "exceeding abundantly above all we can ask or think."

EVENING SERVICE

Success or Failure in Life's Purpose

SCRIPTURE LESSON—Daniel 5:1-31.

INTRODUCTION—The Bible a practical book.

1. Teaches us the true lessons of life.
 2. Outlines the secrets of real success.
 3. Sets forth the causes of failure and downfall.
 4. In this case of Belshazzar both are demonstrated.
- I. EVERY HUMAN BEING LIVES UNDER THE SCRUTINY OF GOD'S EYE
- "Till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will" (v. 21).
1. Every person is given an opportunity to be what he should.
 - a. God has strange ways of sending friends, preachers, missionaries, visitors, revivals, and providences to turn us from sin to righteousness.
 2. Man's security and happiness are to be found in God.
 - a. Many do not think so—Belshazzar did not.
 - b. If God sees us, He sees the snares and pitfalls also.
 - c. Paul, Stephen, Daniel, three Hebrews—all illustrate man's security in God.
 3. Appearances are often deceitful.
 - a. Men may seem most prosperous when they are least so.
 - b. Babylon was this night rejoicing over its security.
 - c. Babylon was relying on things, external to self and character, for security.
 - d. Commerce, wealth, luxury, power, prosperity—the very things that sapped the heart and soul of her citizenry.
 - e. How different our world would be if men read history and took its lessons to heart.
 - f. Luxury and selfishness have destroyed every fallen city and nation.
 - g. Sound, moral character is the bulwark of any nation.
 - (1) May God help us to learn this lesson soon.
- II. THE PROPHET'S INDICTMENT OF THE SINNER
- Picture Daniel despising the money, speaking the truth, indicating the three things that damed the king and thereby the three things that have damned every lost soul.
1. God's teaching had been disregarded (vs. 17-22).
 - a. Belshazzar had done less than he knew.
 - b. Nebuchadnezzar had been Babylon's lesson against sin and idolatry, as well as the effective instructor that there was *one* God.
 - c. Belshazzar, knowing and ignoring these facts, was therefore indicted, first, for having known better than he did—than he lived.
 - d. This—the chief among sins—should never be committed for an employer, a friend, a professor, or apparent personal profit.
 2. God's glory had not been sought (v. 23).
 - a. "And God . . . hast thou not glorified?"
 - b. Man is positively to seek the glory of God.
 - (1) Because He is our Creator, Redeemer, Provider, and Protector.
 - c. Infinite and eternal blessings are the issues of seeking His glory.
 3. God himself had been defied and insulted (v. 23).

"The God in whose hand thy breath is."

a. Belshazzar had lifted himself above God.

(1) He had said in practice "My way is best."

b. He had used holy vessels in an unholy manner with an unholy people.

(1) Think of the horror of using holy, golden vessels dedicated to the worship of God as did he. Then remember how infinitely worse it is for us to defy God and use our bodies, faculties, associates, and employment in unholy practice with unholy people.

(2) Contrary to definite knowledge, he denied God and worshiped stone.

(a) Such action is an insult to God and a proof of the perverseness of the desire and purpose of the sinner.

III. THE FINAL SEAL OF THE SINNER'S DOOM

1. Here in the Bible which teaches facts that we can learn nowhere else, is graphically portrayed, in Belshazzar, every sinner's doom.

a. The end of probation.

b. *Mene*—numbered—a too late in human destiny.

c. Longer probation is useless—not tendency to repent.

d. When caught and cornered in sin, man always wants another chance.

(1) Part of the sinner's doom is that no other chance will ever be given.

f. Every sinner today should thank God for the privilege of forgiveness.

g. Often probation's closing days are indistinguishable.

(1) Sodom—Egypt—Belshazzar.

2. The revelation of insufficiency.

a. *Tekel*—"weighed and wanting."

b. Horror of such an announcement by God, with public present, when it is already too late to change—probation past.

c. Yet all the following, if weighed tonight, would be found wanting: Unsaved, backslidden, unsanctified, lukewarm, those walking behind light, "those having a form of godliness but denying [lacking] the power thereof."

3. The doom of disinheritance.

a. *Peres*—"divided and taken."

b. Christ's parable of the talents.

"Take therefore the talent from him and give it to him that hath ten talents . . . and cast the unprofitable servant into outer darkness."

c. Horror of being disinherited by God.

"Left out" of the eternal home. "Left out" of association with the saints of all ages. "Left out" of the rewards of the faithful. "Left out" of eternal life.

d. Eternal cry of the lost is "left out"—"disinherited."

CONCLUSION

1. The record of his life could have been different.

a. He could have given regard to God and His teaching.

b. He could have sought the glory of God.

c. He need not have defied and insulted God.

2. The day of the sinner's undoing is the day of the saint's coronation. That was the night of Belshazzar's fall and of Daniel's triumph.

3. Today is the day, when through our relationship with God and our manner of living, we determine our future destiny.

SUNDAY, JULY 13, 1941

MORNING SERVICE

The Vision of the Invisible God

SCRIPTURE LESSON—2 Kings 6:8-23.

TEXT—*And the Lord opened the eyes of the young man and he saw* (2 Kings 6:17).

INTRODUCTION—Retell story as basis for message.

1. Dothan—Elisha's temporary resting place.

Hill town, amid Judean mountains, on great caravan highway.

2. Syrian king's interest in Elisha.

a. His every movement known to his enemy, the king of Israel.

b. Called counselor and suggested a "fifth columnist" in group.

c. Their defense (v. 12).

d. Syrian king's command that Elisha be captured.

3. Incidents on morning of troops' arrival at Dothan.

a. Fearful servant of Elisha after viewing surrounding Syrian army. "Alas, my master, how shall we do?"

b. Calm Elisha—

"Fear not for they that be with us are more than they that be with them." "Lord, open his eyes that he may see."

c. Young servant

(1) Have always imagined he said, "I have seen too much already."

4. There is a spiritual as well as a physical blindness.

a. In each instance it is the fault of the individual.

(1) Lack of ability to see rather than a lack of objects to be seen.

I. AROUND US ARE GREAT REALITIES—BOTH SEEN AND UNSEEN

Some of the greatest of realities are never seen by the physical eye.

1. The man is within the man.

a. We see the physical which shall crumble and decay.

b. The inner man, unseen except as manifest through words, acts and spirit, will live on forever.

2. The Bible is within the Bible.

a. Bible can be known only when interpreted by the Spirit who inspired it. Therefore, it is a guide to some and a hidden secret to others.

3. The Church is within the church.

a. The Church is a spiritual group known only to Him who can see and understand that which is beyond the physical and material.

II. THERE ARE TWO EYES THROUGH WHICH WE MAY SEE

1. The eye of the physical.

a. Sees a material world.

(1) Factories, mills, farms, lands, jobs, homes, dollars.

b. Sees a suffering world.

(1) Sick, dying, broken-hearted, wronged.

(2) World, of men, as heartless grinder—crushing life, truth, justice.

c. Sees insurmountable difficulties.

(1) Poverty, sin, guilt, opposition, circumstances, weakness.

(2) The young servant and Syrian army.

(3) The ten spies.

d. Causes people to be filled with fear.

(1) Fear is a sense of our weakness—our inability to meet life's battles successfully.

(2) Fear is the logical result of looking at impossibilities.

2. The spiritual eye—faith is the eye of the soul.

a. Faith defined.

- (1) As a lad I thought it was the ability to make myself believe something that I knew was not so.
- (2) Faith is that which links us with God and enables us to recognize realities in the realm of the spiritual.

Illustrations

Telescope does not create the stars but enables us to see them.

Radio does not make the music but enables us to hear it.

Faith enables us to see that which mere physical can never discern.

b. Some things that faith enables us to see.

- (1) A living Redeemer.
 - (a) Not dead—not weak—not unrelated to us.
- (2) God the Father.
 - (a) Whose boundless love, providential care, matchless power, and inexhaustible resources make possible "our every need supplied."
- (3) The Holy Spirit.
 - (a) Our source of wisdom, strength, courage, and our ever present Helper.
- (4) Angels.
 - (a) Our guardian armies.

c. Faith causes men to be filled with optimism and courage.

- (1) Gives a sense of adequateness in face of most staggering opposition and difficulties.
- (2) Makes Davids out of ordinary folks, to face Goliaths of life.

III. THE STRENGTH OF HUMANITY IS DETERMINED BY OUR VISION OF THE INVISIBLE GOD

1. Some men whose lives demonstrate this fact.

- a. Moses—greatness began at the burning bush.
- b. Isaiah—real birthplace "saw the Lord high and lifted up."
- c. Paul—persecutor and murderer until "the Damascus Road experience."

2. The true basis for life's choices.

- a. Apparent best policy, so often used, is not the proper basis.
- b. Physical appearances are too deceptive to be dependable.
- c. Secret of Moses' great choice was faith (Heb. 11: 25, 26).
- d. Through faith he saw.

- (1) Better to suffer affliction with God's people than enjoy pleasures of sin—that the hardest he would endure in serving God was better than the best he could receive in a life in the world.
- (2) Through faith he perceived that "the reproach of Christ"—the worst that he would experience as God's servant—was, ultimately, far greater riches than the "treasures of Egypt"—the best that the world could offer.

3. The secret of endurance.

- a. Moses—"He endured as seeing him who is invisible."

4. The power of prayer.

- a. Elisha prayed that the young man's eyes be opened.
 - (1) For through faith he knew that the heavenly forces were present.
- b. Elijah dared enter the contest on Mt. Carmel.

- (1) Through faith he knew that Jehovah was the God that answered by fire.

c. Abraham interceded for Lot and Sodom.

- (1) Through faith he knew God was longsuffering and more interested in the life of men than in their death.

IV. EASY TO PRAY IF GOD AND HIS RESOURCES ARE REAL TO US

"He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." "But my God shall supply all your need according to his riches in glory by Christ Jesus."

1. The Fountain of Initiative.

- a. Who, viewing this scene from the natural, would ever imagine that Elisha could escape?
- b. But, not despairing, he called for blindness and led the army away.
- c. Why was he not afraid? Conscious of strength through God's presence.
- d. Why did he not cower before his difficulties?
 - (1) By faith he saw that God was between him and his difficulties.
 - (2) "I can do all things through Christ which strengtheneth me."

CONCLUSION

1. What we are determines what we see.
2. Different persons viewing Jerusalem.
 - a. One saw a great city in which to make money.
 - b. One says, "A wonderful place for ease and pleasure."
 - c. Jesus wept and saw a city to save.
3. "Blessed are the pure in heart for they shall see God."
 - a. In their worship, sorrows, losses, problems, dangers, and labors, as well as in the eternal heavens.
4. How can we know God? What will help in faith's operation?
 - a. Prayer.
 - (1) One of the greatest achievements of prayer is that it discovers God.
 - b. Obedience.
 - (1) Edison learned the secrets of electricity by obeying its laws.
 - "He that willeth to do his will shall know."

EVENING SERVICE

The Necessity for Christ's Death

SCRIPTURE LESSON—Hebrews 2:9-18.

TEXTS—*It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings* (Heb. 2:10). *It behoved Christ to suffer* (Luke 24:46). *Ought not Christ to have suffered?* (Luke 24:26).

INTRODUCTION

1. When we remember that man:
 - a. Was created in the image of God—righteous and holy.
 - b. Used his power of choice to choose evil and to break every God-given barrier.
 - c. Is fully responsible for his plight, then.
 - d. "Ought," "behave," and "became" are strange words when related to Christ's death.
2. Herein is the defense of redemption.
 - a. End sought—"bringing many sons unto glory."
 - b. Means used—incarnation, crucifixion, and resurrection of Christ.

3. Men have objected.
 - a. Unseemly that God allow the innocent to suffer for the guilty.
4. Intimate relationship between God, the Father, Jesus Christ, and mankind is used, by God, to explain and to justify His plan.
 - a. He planned redemption as a result of necessity.
 - b. And this obligation has its basis in three things.

I. THE CONDITION OF MANKIND

1. Separated from God.
 - a. When man sins he breaks the law of his relationship to God.
 - b. All of the base, carnal, and selfish indulgences are against God.
 - c. Man is thus separated from peace and blessing and likeness to God.
 - d. Of ourselves such separation is necessarily eternal.
2. A bias toward sin in his nature.
 - a. "The carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be."
3. Unfitted for holy companionship.
 - a. What fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial" (2 Cor. 6:14-15).
 - b. "If we say that we have fellowship with him and walk in darkness, we lie, and do not the truth" (1 John 1:6).
4. Utterly unable to change himself alone.
 - a. "Can the Ethiopian change his skin, or the leopard his spots? then may ye be able to do good that are accustomed to do evil (Jer. 13:23).
5. Though these things be true, and though He came because of our condition, yet He did not come because:
 - a. Man lacked in full responsibility for his condition.
 - b. From any legal standpoint, God was further indebted to man.

II. THE NATURE OF GOD

1. This is the greatest cause for the coming of Christ.
2. God could not be true to Himself and allow man to thus continue in sin.
3. The necessity from within His own nature was based on.
4. The debt of love to the unlovely.
 - a. Love feels a debt that law does not require.
 - b. According to Rev. F. T. Fuge, the Zulu Bible translates John 3:16 "God kept on loving the world until out of His heart came Jesus."
 - c. List our dead missionaries—Esther Carson Winans, Eltie Muse, Harmon Schmelzenbach and others.
 - d. No just law could require them to go and to so give themselves.
 - e. Yet love does make such a requirement.
2. The debt of knowledge to ignorance.
 - a. Part of man's plight is that he does not recognize his fearful condition.
 - b. God understands the full depth of it all and is moved at his horror.
 - c. Is impelled to give of Himself to save us.

Illustration—Night clerk who sees fire feels responsibility to awaken the guests who sleep in ignorance thereof.
3. The debt of strength to weakness.
 - a. Man could in no way ever hope to save himself.
 - b. Christ's ability answers every requirement.
 - c. Therefore he felt the "ought" that brought Him.

III. THE GLORIOUS RESULTS ACCOMPLISHED

1. Reunion with God.
 - a. "For ye were as sheep going astray; but now are returned unto the Shepherd and Bishop of your souls" (1 Peter 2:25).
 - b. Here is the end of salvation.
 - (1) In Him our wanderings are over and we find the home of the soul.
 - (2) "Bringing many sons unto glory."
2. Removal of the bias toward evil.
 - a. "In whom also ye were circumcised with the circumcision made without hands in putting off the body of sins of the flesh by the circumcision of Christ" (Col. 2:11).
 - b. "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, *purifying their hearts by faith*" (Acts 15:8, 9).
3. Fits for holy companionship.
 - a. Perfect reconciliation—become the apple of His eye.
 - b. Likeness to Himself.
 - (1) Friendship based on affinities for we are made like unto Him.
4. Empowerment for holy living.
 - a. "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:2).
 - b. Makes us pure within—He helps us in the hour of temptation—He is our Source of strength in the day of weakness.
5. Added glory and satisfaction to God himself.
 - a. The joy of having served, having saved, and having redeemed.
 - b. The crowning glory of Christ is the glory of sacrificial suffering.

CONCLUSION

1. Our obligation to accept His salvation.
 - a. If Christ was impelled to so suffer for us because of our condition, then how great is our obligation—because of our need, His suffering, and the perfect cure—to accept that salvation?
2. Our encouragement to try.
 - a. The cross is God's guaranty that all of God's infinite resources are pledged to those who, through Christ, seek to be holy and to live free from sin in this world.
3. Our responsibility to others.
 - a. Every true Christian feels a debt to others like that—listed in the second division of this outline—which caused God to give His Son and Christ to suffer and die.

SUNDAY, JULY 20, 1941
MORNING SERVICE

The Transformed Disciples

SCRIPTURE LESSON—Acts 1:1-11.

TEXT—*And they were all filled with the Holy Ghost* (Acts 2:4).

INTRODUCTION

1. Most conclusive evidence of the baptism of the Spirit.
 - a. The transformed disciples of Christ.
2. Most conclusive proof that we may be sanctified.
 - a. In keeping with the promise of Christ, others have been sanctified.

3. Most conclusive demonstration of the effects of holiness.
 - a. Is to be found in a careful study of the disciples of Jesus.
 - b. In our study today we will mark four ways in which they were definitely and wonderfully transformed by the coming of the Holy Spirit into their lives.
- II. THEY WERE CLEANSSED MORALLY AND FILLED WITH THE HOLY SPIRIT
1. Cleansing from sin—a negative work.
 - a. No understanding person can doubt their cleansing (Acts 15:8, 9).
 - b. Negative side of holiness is the removal of the principle of sin.
 - c. God can no more dwell in an unclean vessel than He can sin.
 2. Incoming of the Spirit—the positive side of holiness.
 - a. Holiness includes a “rectifying” of our moral nature as well as a removal of the evil.
 - b. Holy Spirit dwells in the “heart made clean” as a divine subsidy for all our faculties. By providing that which we lack, He enables us to live as we should.
 3. We must never cease to emphasize the negative side of holiness.
 - a. Likewise, we must ever set forth the positive benefits.
 - b. Not what we lack, but what we have that makes us what we should be.
- I. THEY WERE TRANSFORMED IN THEIR UNDERSTANDING AND APPRECIATION OF CHRIST
1. The promise of the Spirit in relationship to Christ.
 - a. “It is *“expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you”* (John 16:7).
 - b. The Holy Spirit was to be the honored Successor to Christ.
 - c. Life to them, through the Spirit, would mean more than through the physical presence of Jesus Christ “expedient for you.”
 - d. Christ was a physical person and the Spirit was to dwell within.
 - e. Christ spake from without, but the Spirit is a voice from within.
 - f. Christ was in one place at a time, but the Spirit may be everywhere.
 - g. Not to supersede or to displace Christ but to make Him real.
 - h. Does the Spirit mean that much to us?
 2. The work of the Spirit—“He shall testify of me” (John 15:26).

His coming at Pentecost evidenced that Christ was at the right hand of the Father.

 - a. When Christ lived.
 - (1) His disciples associated with Him and built hopes of the future.
 - b. When Christ died.
 - (1) Disciples were fearful, scattered and withdrew from world of men.
 - c. When Christ arose—they rallied together.
 - d. When the Spirit came they had a new and greater Christ.
 - (1) Disciples were impressed with four great facts.
He lived, He died, He lived again, and His Spirit had come to make Him real and them victorious.
 - (2) Herein was their hope, their message, and their power.
3. The need of the world today—men who see Christ clearly.
 - a. This will answer the deepest needs of the Church.
 - (1) Will cure fears, dissolve doubts, end extreme conservatism and defeat spiritual dearth.
 - b. Church is ever strong or weak in accord with the certainty of its message about Christ.
- III. THEY WERE TRANSFORMED IN THEIR MANNER OF LIVING
1. A most destructive delusion.
 - a. That we cannot live pure and clean as did Christ.
 - b. Practical atheism (accepts Christ but denies dynamic of His grace) is the worst of all.
 - c. Enemies of righteousness ever count on indifference of Church.
 - d. Too many professed Christians are no different from the world.
 2. The likeness of the disciples, after Pentecost, to Christ.
 - a. He was moved by need of the world—they were too.
 - b. He had compassion on the multitude—they did too.
 - c. He said, “Which of you convinceth me of sin?” They could say that also.
 - d. Evil could not be a part of them—*Illustration*—Ananias and Sapphira.
 3. Not only refrained from doing wrong, but they did good.
 - a. Many feel that holiness is purely negative.
 - b. Important thing—not only what we do not do, but what we do.
 - c. They lived like Christians—like men filled with His Spirit—in such a manner as to positively glorify God.
- IV. THEY WERE TRANSFORMED IN THEIR VIEW OF THE WORLD
1. Before the coming of the Spirit.
 - a. They saw the world as an enemy—must hold selves aloof.
 - b. Considered it unmatchable enemy—from which they must shrink and with whose principles they must compromise.
 2. After the coming of the Spirit they saw the weakness and need of the world.
 - a. Diseased—needing healing balm—Christ as that balm.
 - b. Corrupt—needing a saving salt—they as that salt.
 - c. Darkness—needing guiding lights—they those lights.
 - d. Hungry—unsatisfied in soul—Christ and salvation the answer.
 - e. Dying—crying for eternal life—Christ the only hope.
 3. They saw the world as a field to work.
 - a. World said, “Let us alone.”
 - (1) They answered in activity, “We will not let thee alone.”
 - b. Christ viewed world as “harvest field”—not as “burnt over field.”
 - (1) This view of the world became their vision.
 - (2) This vision challenged them and made such other men as Paul—Luther—Wesley—Brainard—Bresee.
- CONCLUSION
1. The coming of the Holy Spirit is:
 - a. A call to confidence, courage, faith, and aggressiveness.
 - b. God is still on the throne.
 - c. He can still transform men and work works above man’s.

2. The assurance of the defeat of unrighteousness. The words "This building is coming down" have been placed over all barracks, forts, dreadnaughts, and implements of war; all liquor stores and distilleries; injustices in political, economic, and social life; every life that is builded in unrighteousness; all that is evil will ultimately fall.
3. A challenge to aggressive labors for God and for souls.
 - a. A good offensive has ever been and still is the strongest defense.

EVENING SERVICE

The Assurance of Faith

TEXT—*I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day* (2 Tim. 1:12).

INTRODUCTION

1. The Apostle Paul was a man who knew life.
 - a. He knew its trials, conflicts, dangers, sorrows, loneliness, hopelessness.
2. He wrote to his son in the gospel and told of Christ.
 - a. Indicated that He is able to sweeten bitter waters, give victory in trial, make us conquerors in conflict, and land us safely on eternity's shore.
3. Let us study the life of Paul with this text as a basis.
 - a. Our purpose will be, not to magnify Paul, but to use him as a lens through which Christ may be magnified.

I. ST. PAUL'S FAITH

"I know [Him] whom I have believed."

1. Belief was the basis of his knowledge of Christ.
 - a. I know him whom I *first* believed.
 - b. On the Damascus Road, his (fearful) faith turned to actual knowledge.
2. The object of St. Paul's faith. "I know [Him] whom"
 - a. Basically his faith was not in a religion but in the Redeemer, not in the plan of salvation but in the Savior, not in an experience but in an abiding personality, not in a Christ but in Jesus Christ the incarnate, crucified, risen, ascended, glorified and returning Lord of heaven and earth.
3. What is belief or faith?
 - a. Faith is the accepting of the claims of Christ and subjecting them to the tests of actual life.
 - b. Christ claimed that He was the Revealer of God, the Redeemer from guilt, the One to cleanse us from sin, the Giver of the strength of a new manhood, the Basis of a confident hope as regards the future.
 - c. Faith accepts His claims and proves them in the crucible of life.
Illustration—The professor in chemistry tells the student that if he will combine certain elements he will get a given result. The student believes this, but performs the experiment that he may be able to say, "I have done it."
 - d. Faith is not the thoughtless swallowing of dogma, but the reverent testing of truth.

II. ST. PAUL'S EXPERIENCE

"I know [Him] whom."

1. I know Him.
 - a. As the one who convicted me of my sin—as the Savior of my soul—as the Sanctifier of my heart and life—as the One who called me into His ser-

vice—as the Companion of my life—as the One who has kept me until the present hour.

2. Christian experience is the true basis of Christian certainty.
 - a. All recognize the value and authority of experience in other fields.
 - b. Facts concerning which we are certain are those we have experienced.
 - c. In religion experience brings the same certainty.
 - d. Christian experience is an authentic fact.
 - (1) We know whom we have believed by believing. We know of Christ's ability and power to save by experiencing.

III. ST. PAUL'S PERSUASION

"I am persuaded that he is able to keep that which I have committed unto him against that day."

1. His committal—Himself, his person and his possessions.
 - a. He was trusting Him for soul and body, for life here and hereafter, for the success of the work entrusted to him.
2. Of what was he persuaded?
 - a. That God would keep—guard against loss—all he had committed to Him.
 - b. Persuaded—"and indestructible conviction."
 - c. The experiment had succeeded. His initial trembling had now been turned to a final calm. He could face any foe with unflinching courage and cheer. He was thereby able to testify at life's close (2 Tim. 4:6-8).
3. The basis of her persuasion—"I know him."
 - a. Knew His love—had experienced His tender care.
 - b. Knew His ability.
 - (1) All alone He had been victorious in temptation, in the crucifixion, and had conquered Satan in his own stronghold of death.
 - c. Knew what He had done for others: Enoch—Noah—Israel—Joseph—Daniel—three Hebrews.
 - d. Knew what He had done for him.
 - (1) Saved his heart and life.
 - (2) Healed his wounds.
 - (3) Kept him sweet—no corrupting bitterness as fruitage of many wrongs done unto him.
 - (4) Delivered him from prison.
 - (5) Saved him at sea.
 - (6) Made him a greater power in chains than Nero on his throne.

CONCLUSION

1. Such confidence in God is always rewarded by Him.
2. Such confidence is the secret of strength of all great Christians.
3. Such a possibility should make us all want to know Him.
4. Such an experience should make us diligent in service for Him.

SUNDAY, JULY 27, 1941
MORNING SERVICE

The Challenge of Today

SCRIPTURE LESSON—Acts 3:1-11.

TEXT—*Such as I have give I thee* (Acts 3:6).

INTRODUCTION

1. *Today* is of greatest value.
 - a. Upon *today* hinges our happiness, our usefulness, our destiny.

- b. No other time so important in any man's life.
- 2. *Today* is a day of crisis.
 - a. Tragic conditions throughout our world.
- 3. *Today* is, to me, a challenge.
 - a. Need is so great—possibilities are so endless—masses have lost heart.

I. THE CHALLENGE OF WORLD NEED

- 1. Our world needs God.
 - a. Demonstrated in the Word of God.
 - b. Christ came to make God known.
 - c. Holy Spirit came to perpetuate His presence.
 - d. Christians commissioned to take Him into all the world.
 - e. Demonstrated in world conditions.
 - f. Tragedy of our trembling nations.
- 2. World need an authoritative voice to speak for God.
 - a. Needs someone to say, "This is the way, walk ye in it."
 - b. This authoritative voice has saved our world in other days—St. Paul, Luther, Wesley.
- 3. World needs a people who are a "saving salt."
 - a. "Ye are the salt of the earth . . ." (Matt. 5:13).
 - b. Once I worried over the poor "savorless salt," but the crime of the "savorless salt" is the spoiled meat that might have been saved.
 - d. The tragedy of the untrue Christian is not to be found in the loss of his own soul merely, but in the loss of others that would have been Christians if he had been true.
 - e. Cry of our world is for men who, under God, will give themselves as a source of light, hope, and help today.

II. THE CHALLENGE OF CLOSING DAYS

- 1. We are living in the closing days of a dispensation.
 - a. Always harder to finish than to start a task.
 - b. More difficult to be industrious at the close of the day.
 - c. Tendency to watch the clock and wait for His coming rather than be busy and "occupy till I come."
- 2. The menace of *discouraging* second coming preaching.
 - a. Message of the return of Christ was given us to incite us to carefulness of relationship in our own lives, and to faithful industry in His service.
- 3. The tragedy of these closing days.
 - a. Hosts of people, because of war, strife, misunderstanding, fear, and selfishness, will give up and cease the struggle of Christian life and service.
- 4. We are challenged by the closing days to do our very best and to put forth every possible effort to accomplish His will.

III. THE CHALLENGE OF MIGHTY RESOURCES

"Our God is able" (Dan. 3:17).

- 1. His strength is sufficient to enable us to be what we should.
 - a. "I will put my Spirit within you and cause [enable] you to walk in my statutes" (Ezek. 36:27).
 - b. Co-operation with God enables us to build holy character.
 - c. Holy character is the basis of stability in life.
Illustration—Joseph, Daniel, Christ.
 - e. Holy character is the basis of a proper influence.
 - (1) "Be not conformed to this world, but be ye transformed by the renewing of your mind that ye may prove [demonstrate through your manner of life] what is that good and acceptable and perfect will of God."
 - f. Holy Character is the basis of unity among His people.

- (1) We must contribute to nothing that breeds dissension nor be caught in its trap.
- g. Holy character is the prize value of both time and eternity.

(1) "We know that when he shall appear, we shall be like him" (1 John 3:2).

(2) The crowning joy of the day of His appearing is that we shall be like Him.

- 2. He has strength to enable us to do what we should.
 - a. Through His strength Peter and John healed the cripple at the gate.
 - b. Through His strength 120 sanctified disciples changed the course of the world.
 - c. God can still make righteous giants that can overcome the Goliaths of evil.
- 3. His strength is sufficient to *keep* us amidst the gravest dangers.
 - a. He walked in the fire with the three Hebrews and protected them.
 - b. He gave a helping hand to the sinking Apostle Peter.
 - c. He walked over the waves of their difficulty and brought a calm for the fearful disciples who were tossed by the storm.
 - d. We may ever sing "God will take care of you."

IV. THE CHALLENGE OF FUTURE DESTINY

- 1. Future destiny is settled today and not tomorrow.
 - a. Destiny is the logical outcome of today's relationships and living.
 - b. There are no chances to be taken in the judgment.
- 2. Two things before us as Christians.
 - a. The blood of souls.
 - (1) "Son of man, I have made thee a watchman unto the house of Israel.
 - b. Therefore, hear the word of my mouth and give them warning from me.
 - c. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thine hand" (Ezekiel 3:17, 18).
 - d. Sitting with the Lord.
 - "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne" (Rev. 3:21).
- 3. What we are and what we do today determines whether we shall be with Him eternally or whether we shall be eternally endeavoring to free our hands from the blood of souls.

CONCLUSION

- 1. What shall we do if the task seems hard?
 - a. Let us catch the noble spirit and mighty strength of Martin Luther.
 - (1) "If the devils were as thick as the tiles on the roofs of the houses, I can and I will go in God's name."
- 2. If there is a tendency to discouragement.
 - a. Let us look at the kneeling Livingstone cold in death and remember:
 - Thy saints, in all this glorious war
Shall conquer, though they die,
They see the triumph from afar,
By faith they bring it nigh.*
- 3. Regardless of any problem let us answer the challenge of today and through life, word and spirit prove to be a "saving salt to our generation."

EVENING SERVICE

Why We Preach Christ

TEXT—*We preach Christ* (1 Cor. 1:23).

INTRODUCTION

1. Our age is characterized by many things.
 - a. Many gospels.
 - (1) Gospels political, economic, social, and religious.
 - (2) Some make a place for God—some are confusing—others oppose.
 - b. Of renewed interest in religion.
 - (1) Some oppose, some promote false, some seek the true.
 - (2) Masses are recognizing the dynamic of religion in human life and conduct.
 - c. Of doubt as to what is the true.
 - (1) All of the confusing voices necessitate that this be true.
2. World has right to ask what we believe, why we believe it, what it does for us. We ought to be able and willing to give an answer. Our generation is "gospel ignorant" rather than "gospel hardened." We preach Christ because.

I. HE RECOGNIZES NO RACE NOR CLASS DISTINCTION

1. To Christ—man's value is in his humanity.
 - a. Not in position no possession, not in his blood nor his creed.
2. To Christ—man's fault is his sin.
 - a. Our problems are essentially the same wherever we are for though sin may have different manifestations, it has a common basis in our heart condition.
3. To Christ—the whole law may be summed in loving God and your neighbor as yourself.
 - a. Will solve the problems of the capitalist, laborer, churchman, soldier.
4. To Christ—we are in need of one salvation.
 - a. Repent and believe that we may be born again.
 - b. Consecrate and believe that He may be enthroned within.
 - c. Only restriction is that of an individual's own will. "Whosoever will."

II. HE GIVES VALUE TO HUMAN PERSONALITY

1. Philosopher teaches us that things have value only as they are related to human personality.
2. Word teaches us that human personality has value only in relationship with Jesus Christ.
 - a. Without Him.
 - (1) Our tendency is to death, our relationships are disappointing, our works bring despair, our possessions only add to the eternal gnawing of desire and remorse, ours is an eternal hopelessness.
 - b. With Him.
 - (1) We have life now and will have it then, life's relationships are joyous, our works bring added blessing, our deprivations are compensated by His presence, we are enabled to be that which we ought and have eternal life.
3. Suppose Christ had never been. What would be the value of a human being?

III. HE SAVES US FROM THE DESTRUCTIVENESS OF OUR OWN SELFISHNESS

1. Selfishness is the root of all our misery.

- a. Destroyed nations, churches, broken homes, wrecked lives.
2. Christlike character is not selfish.
 - a. Christ was not willing to suffer for us, but He could not be Himself and do less.
 - b. In forgiveness He sets aside the guilt for our deeds of selfishness.
 - c. In sanctification He cleanses us from the principle of selfishness.
 - d. Through His presence He makes us a blessing to others.
3. The death of true holiness.
 - a. Primarily a death to *self* which includes a death to the world and sin.
 - b. Not the death of annihilation but of transformation.
 - c. Not elimination of self-love but a making that the measure of our love to others.

IV. HE MAKES LIFE WORTH LIVING

1. Necessary philosophy of the godless "eat, drink and be merry."
 - a. In this there are loneliness and dissatisfaction—tiredness and death.
2. Christ brings a proper adjustment for life.
 - a. A proper adjustment within our own being—between us and God—between us and other folks.
 - b. He enables us to know the joy of being right.
3. Christ offers opportunities for worth while service.
 - a. Every true philosophy of life must offer the opportunity for sacrificial service for nothing has a stronger appeal to man.
 - b. Christ gives this opportunity in the cause of right.
 - (1) The task is that of remaking men—using no questionable means—stirring no hatred—and assuring us of victory today and of joy tomorrow.
4. Reward.
 - a. Promotion—association with the saved—fellowship with God in life eternal.

V. OUR ATTITUDE TOWARD AND OUR RELATIONSHIP WITH HIM DETERMINES OUR DESTINY

1. The universal question.
 - a. Pilate, "What then shall I do with Jesus Christ?"
 - b. The jailer, "What must I do to be saved?"
 - c. Answer to both is, "Believe on the Lord Jesus Christ and thou shalt be saved."
2. Such a statement can be made of none other and of nothing else.
 - a. I believe in regeneration, but I love the Christ who gave me life.
 - b. I believe in sanctification, but I love the One who makes it possible.
3. Our attitude toward Christ and our relationship with Him determines finalities.
 - a. Our character is revealed in either rejecting or in accepting Him.

CONCLUSION

We do now and we ever shall continue to preach Christ as our Savior, Sanctifier, Guide, Comforter, Example, Lord.

These big, vital things, which philosophers call ideals and which the New Testament calls "the things which are spiritual," are often revealed to us in very grave seasons when life is upheaved in emergency and convulsion. Our circumstances blaze like lightning flashes in a black night, and truth emerges like an illuminated landscape.—JOWETT.

ILLUSTRATIONS

Basil Miller

Those Burned Hands

"I burned those hands for you, my dear," said a mother to her questing daughter.

Her hands were scarred terribly, burned and mangled by the flames, and they were warped beyond human repair. The story went back many years when the daughter was a baby. A fire crept upon the home and the mother ran into the house to discover that the room where the baby was asleep in her crib was aflame. She dashed through those flames, unthoughtful of herself, remembering only her child.

Through the flames she leaped in defiance of the warnings of others. She cared for only one thing, and that was the sleeping infant.

She wrapped the clothing tightly around that precious bundle, and holding her arms and hands around it securely, she rushed back through the vortex of fire. Those hands were burned, mangled. For days on end they despaired of saving them, but finally they were saved, but at such a price!

They were ugly hands, scarred and marred. But when the mother told her daughter about the scars and how they were won, the daughter wiped tears from her eyes.

"Mother," she said through her tears, "those hands"—taking them in her own and kissing them—"are the loveliest hands in all the world to me."

So the nail-pierced hands of the Master to the Christian are the most beautiful in all the world. He hung on the cross that we might be saved. Like the mother, He leaped through the vortex of death that we might taste of life and know the bliss of immortality.

Can they be rejected when outstretched in inviting the sinner to come and live?

I Cannot Deny My Lord

"Mother, Jane's got religion," said a far western rancher, "and she's acomin' home for Christmas. We'll git that religion—"

"Now, Pa," began the mother, "maybe it won't be so bad as all of that."

"Bad? Any religion is too bad for this ranch, and no daughter of mine will have it and stay in my home—"

"Well, if that's the case, what can we do?"

Late into the night that father and mother planned how they would break Jane's religious spirit and get her back into the swing of the sinful element in the community. They decided to give a dance, for Jane always loved to dance, and then to ask her to play for the couples. They invited Harry over, for he was Jane's best ranch boy friend.

It was all planned and when Jane arrived at the station Harry met her and drove out the fifteen miles to the ranchhouse. That night the dance was set and everything was made ready for a week-end spree. The father had barbecued three head of beef, early that morning setting the fires burning. He had sent for Ted Lummings and his swing band, and all was ready for a grand celebration that should lead up to Christmas Eve.

"Hello, Dad," Jane greeted her father as she threw herself into his strong arms. "How are you? Looks like something's up?"

"Yep, a celebration of your homecomin'. And a dance—"

"But, Dad," the girl began, "I don't dance any more. I told you I had got saved, and since then I haven't danced a set, and I don't ever aim to dance again. I love my Lord too much for that."

"Now, Jane, get all that tomfoolery out of your system. There hain't been no religion on this ranch for fifty years, since your ma's mother died, and I don't aim to have none at this stage of the game."

Jane went to her room after kissing her mother. Her heart was heavy. How could she disobey her father and at the same time not grieve her Master? Throwing herself across the bed, she sobbed for an hour and then her tears flowed into a petition. "Dear Lord, this is too big a problem for me. I turn it over to you." Then came a quiet peace, and she got up, washed her face and went downstairs to face whatever the music might bring.

The crowd trickled in early for the barbecued supper, and the joviality burst upon the ranchhouse like a sudden mountain squall. The band struck up a lively tune and rushed into a hotter number and then plunged headlong into a swing piece. Dad rolled back the rugs and with Mother in his arms started to dance across the floor.

"Swing your pards," he called. "You, Harry, there, swing Jane."

Jane stood blanched, colorless. The test had come. She had asked for divine strength, and something burst from her throat, and she said, "I can't, Harry, I don't dance any more. I'm a Christian—"

Every eye turned upon the scene. Dad and Mother stopped in their tracks. The band quit playing. Dad's spurs tinkled as he stalked across the room.

Grabbing the girl by the arm, he shouted, "You dance tonight, or leave my roof forever."

Young people crowded back. Girls put their painted-nailed fingers to their lips. A hush settled over the room. A deathlike stillness.

Jane said, "Father, if that is your wish, I must kiss you goodby and leave." She put her arms about him and tried to draw his stiff neck down so she could kiss him.

"My God, Jane, don't you love your pappy?"

"Yes, but there is One whom I love more. He redeemed me, and I am His. I can't go back on Him."

The old man stiffened, and cried, "Take her away—" throwing the girl from him.

She fell in a heap at Harry's feet, who started to pick her up, but was cut short with a "Leave her alone," command from the rancher. When Jane got up, she started to the stairs. The crowd split and made way for her, as she walked toward the stairs.

In a clear voice she began to sing, "My Jesus I love Thee, I know Thou art mine—"

Coming down the stairs, she was carrying a little satchel, and when she got to the bare spot in the room, a radiant glow shone from her face. She turned and said, "I'll ride Paint over to Mary's, and will send for my things in the morning. Goodby, Mother and Father." And out into the night she walked alone.

It was five miles to Mary's, a dear friend of Jane, and Paint and the girl were in no rush to be there. The pony trotted along and Jane prayed every step of the way. She had taken the ranch road, the crosscut through the grazing land, and the stars shone so brightly that while alone she felt the presence of Christ.

When the lights of Mary's home came in view, Jane turned in her saddle. It seemed she had heard the sound of rushing cattle. It could not be, she thought, that there is a stampede. It came nearer, and still nearer. Now it

was distinct, like the thudding of a racing horse's hoofs hitting the hard trail.

Over the bend in the trail outlined against the rising moon she saw a horse and rider, streaking toward her. Pulling Paint out of the trail she waited for the rider.

"My God, Jane," her dad cried as he pulled his horse to a stop, "pray for me. I'm the meanest man alive, and I want this thing that's got hold of you."

Right there in the middle of that ten-thousand-acre pasture the rancher and his daughter held a night prayer-meeting. When the old man had prayed through he grabbed Jane and hugged her, then he danced her around and around, saying, "I'm the happiest man alive, I'm the happiest man alive. Let's go back and turn the dance into a meetin' and I'll turn preacher."

And back through the night Jane and her father rode. Jane thought, "I'm so glad that I stood the test," and her dad said, "Jane, I'm so glad that you stood true to Christ. If it hadn't been for that I'd never have been converted."

It was an easy thing for Jane to bid her father and mother goodbye two years later as she sailed for the mission field, and it was an easier thing for Dad and Mother Thompson to give their consent and to pledge her support while she served Christ among the heathen in Africa.

Christ Satisfies

"I tried everything, even suicide," said the young lady whom I shall call Lanie, "and nothing brought peace to my soul."

"Even suicide?" I asked.

"Yes, after I had tried all the pleasures of the world at my disposal, I thought I would end it all. I knew that this at least would get me out of my present misery."

The young lady told me a tale of sin and horror that makes me shudder to think of it. She was from a well-to-do home and was brought up in an atmosphere of easy luxury and self-gratification. Early she learned to dance, and dancing became a craze. The more new men she danced with the happier she became. This led to a life of a hostess in a public dance hall so she could experiment with the sensations which different men brought her while dancing with them. This soon became old and she stopped her dancing.

Then she had picked up the cigarette habit, and along with it that of the use of snuff. One thing led to another until she started going with a young man who used marihuana, and she took up its use. From bad to worse she went until she finally landed in the hospital with a terrible disease. This took most of her father's money.

Then her mother went blind and ended her life by jumping out of a hotel window in San Francisco. This broke her father's mind and he died shortly afterward in an asylum.

Then Lanie was alone and with no money. She sold herself to obtain enough money to live on and buy the dope she was addicted to. When she got to the end of her rope, diseased, debased, tasting all the known sins that brought pleasure and satiation, she closed the doors and windows of her little apartment, sealed them with tape. Turned on the gas.

"What's that, I smell?" asked a bellboy of the chambermaid. "Gas?"

Investigation showed that gas was escaping from the door of Lanie's apartment. When they were unable to arouse Lanie, the maid opened the door with a passkey. There was Lanie stretched on the floor, a would-be suicide.

The police rescue squad brought her back to life, and she spent five months in jail as the punishment for her crime. While in jail a young lady from a neighborhood

church called upon her and asked if she might bring her magazines, and read the Bible to her.

Here started a friendship which not only bound the two girls together, for they were about the same age, but that brought Lanie to Christ. She found Him on her knees in her little western cell. The friend took her to her own home and today as sisters they are living together.

Lanie said, "Nothing satisfied in this world but Jesus. One moment with the Master is worth a lifetime spent in sin. If I could only recall those terrible years how happy I would be."

"Did Christ break those habits?"

"Every one of them disappeared that day when I was on my knees in my cell. Christ flooded my being with His presence and there was no room for anything else but Him."

This is the satisfying, habit-breaking, life-changing gospel that we proclaim. Come, whosoever will, and Christ will make you clean. The harlot becomes pure when she meets the Master. The fiend bound by dope habits becomes free, when he knows the presence of the Master is with him. The criminal becomes innocent with Jesus in his heart. There is no sin or sinner but the Master can forgive, cleanse and eradicate.

Faith Conquers

"Nigeria is wide open to the gospel," said Helen Watkins, a returned missionary from that country. She was working with the Inter-Sudan Missionary Society. "The chief ruler has just told us that we can open schools anywhere we choose, and that we can send them as his special representatives."

"And, Helen, what has been the sacrifice that made this possible?"

"Three men by faith went to Nigeria before the beginning of this century. They had no backing, no board and their only source of supply was their faith in God and their trust in a few friends. One of those men died before they got far into the country. The second took sick with fever and had to return to America before the year was out. But the third was able to stay and start a small work far up in the interior. He is still alive and working."

"Any other sacrifices?"

"Scores of missionaries went out there by faith, when the work was finally organized, and they too paid the supreme sacrifice. Some lived a year, others two, some five and then we learned that five grains of quinine each day would ward off the fever. Today we go out and expect to live a useful, long and normal life teaching and preaching to our black brothers."

When she finished telling of the noble line of sacrifices that had made the present open door possible, back of it I saw the faith of three men, two of whom gave their lives before a year was out that the work might be carried on. This group is hoping to open five hundred teaching and preaching stations during the next five years by faith alone. Yes, God is still on the throne! If Hudson Taylor could pray in one hundred missionaries, their equipment, passage money and a year's support in one year, there is no reason for young men and women to sit by and pine away in the homeland when God has placed a call upon their hearts to be His representatives in foreign lands.

Faith will open the skies. Faith will bring in transportation money and equipment and faith will supply every need! Blessed be His name!

Expository Outlines for July

Lewis T. Corlett

"Without Faith It Is Impossible"

(Heb. 11:6)

I. THIS CHAPTER IS A PICTURE OF PAST ACHIEVEMENTS THROUGH FAITH

1. From many centuries.
2. About a variety of individuals.
3. Concerning a wide range of problems.
4. A marvelous insight to the needs of this generation.

II. FAITH IS AN ABSOLUTE NECESSITY FOR PEOPLE TODAY

1. In order to face reality (v. 1).
 - a. Man needs an assurance of better things in order to endure the present (vs. 32-39).
 - b. The individual must have an avenue for strength from without himself in order to conquer.
 - c. To properly comprehend and evaluate the present, a person must have the insight and vision to see things as a whole. This is done only through faith.
2. To understand the world and things about them (v. 4).
 - a. This material world is an enigma unless considered through faith in a God able to create.
 - b. Direct material creation by God is the most reasonable answer to the origin of the world yet this can be reached rightly solely by faith.
 - c. Also material things today are presenting problems to many. They are absorbed in them because they fail to see their relative value. This is seen only by faith in a providential God.
3. To conquer in life's daily conflicts.
 - a. Each one of these individuals mentioned in this chapter faced daily problems.
 - b. They were victorious because they tackled them through faith.
 - c. Each child of God has the definite promise that he can conquer through faith (1 John 5:4).
4. To have a happy home (vs. 11, 12).
 - a. Abraham was a man of faith and it made his home to be a benediction to his age and a benefit to succeeding generations.

- b. Faith in the God of heaven will aid greatly in making a heavenly atmosphere in the home.
 - c. Without faith the proper ideals and standards will not be raised in the family.
 - d. Through faith a family altar will guide the members of the home to worship the God of the fathers.
5. In order to worship. (vs. 4-6).
 - a. Abel offered a sacrifice favorable to God because he had faith in God's word and commands.
 - b. Cain failed to worship because he lacked faith that made the Word of God the final arbiter.
 - c. Faith is the door to true worship either in private or in public.
 - d. Faith honors God and in turn God honors the one who believes.
 - e. Faith anticipates the spiritual realities and claims the final reward.
 6. To prepare for the future (vs. 7-10, 14-23).
 - a. Faith draws back the curtain and makes heaven a reality, reveals the city that hath foundations.
 - b. Faith enables the believer to see that his present status is that of a pilgrim bound for a better country.
 - c. Abraham, Isaac, Jacob, Joseph and Moses marched forward because faith revealed to them the continuation of life after death.
 - d. Faith in God encourages the child of God to maintain a transient relationship to the present world and gives a hope of permanency in the world to come.
 - e. Faith ever keeps the eyes of the Christian beyond time and material things to God and eternity.

III. FAITH BRIDGES THE CHASM BETWEEN TWO WORLDS AND BRINGS TWO PERSONALITIES TOGETHER AND ANSWERS "I CAN DO ALL THINGS THROUGH CHRIST WHICH STRENGTHENETH ME."

The Prayer of Asa

(2 Chron. 14:9-12)

I. ASA'S PRAYER HAS MANY GOOD POINTS FOR OTHER CHRISTIANS TO NOTICE

1. He was praying for the welfare of the nation.
2. He was praying in a time of emergency.
3. He had his prayer answered immediately.

II. CHARACTERISTICS OF HIS PRAYER

1. It was given in earnestness. "Asa cried."
 - a. He felt the immediate need.
 - b. He recognized his personal responsibility in relation to the people.
 - c. He knew he must lead the way.
2. It was concise—one verse.
 - a. He needed help at the moment.
 - b. He came directly with his plea.
 - c. He believed God would hear his simple prayer quicker than the saying of many words.
 - d. Asa could pray this way because he was in good standing with God.
3. It was a personal matter. "Asa cried unto the Lord his God."
 - a. Asa recognized the partnership of God.
 - b. Asa knew that God understood and sympathized.
4. It was specific and definite. "Help us."
 - a. He made the Lord understand who was in need.
 - b. He knew that God was their only source of deliverance.
 - c. He came boldly to the throne of grace for the help he needed.
5. It acknowledges their dependence. "We rest on thee."
 - a. He acknowledges the twofold aspect of faith. Trusting on the promises and obedience in going against the enemy.
 - b. Sometimes it gives more courage to wait on the Lord than to rush into battle.
6. He recognized the great character of God.
 - a. Based on God's omnipotence. "It is nothing for thee to help, whether with many, or with them that have no power."
 - b. He appealed in the name of God, "In thy name we go against this multitude."
 - c. He appealed to God's promises and honor. "Let not man prevail against thee."

III. ANY CHRISTIAN WILL BE EFFECTIVE IN PRAYER IF HE WILL FOLLOW THESE CHARACTERISTICS IN APPROACHING GOD.

1. God is no respecter of persons.
2. He is within the reach of all.
3. He will hear the cry of all who call on Him in faith.

Ideal of Christian Service

(1 Timothy 4:12-16)

I. A MESSAGE TO A YOUNG MAN

1. From one vitally interested.
2. From the supervisor of the churches.
3. From a spiritual father to one who was one to the Lord.
4. Contains helpful admonition to persons of all ages.
5. Should serve as an objective for each Christian to set as an ideal.

II. BE CERTAIN TO BACK UP YOUR SERVICE WITH AN EXEMPLARY LIFE (v. 12).

1. Before all men, regardless of age. "Let no man despise thy youth."
2. Through the words uttered.
 - a. Character of the words exemplary of Christian living.
 - b. Tone of words reflecting the spirit of Christ.
3. By the everyday conduct.
 - a. In private and public.
 - b. Consistently pressing toward the goal.
4. By the atmosphere of the life. "In spirit, faith."
 - a. Let the attitudes of the mind enrich and empower the outward actions.
 - b. Be so full of adoration and devotion to God as to have the whole life fragrant with the love of God which is shed abroad in the heart by the Holy Ghost.
 - c. Live so that it may be said of youth as it was said of Barnabas (Acts 12:24).

III. BE ZEALOUS AND DILIGENT IN SERVICE

1. Give attention to the scripture reading so that the will of God may be more fully known (v. 13).
 - a. The Bible guides to greater service.
 - b. Reading of the Scriptures arms the reader with the proper weapon for the conflict.
 - c. Bible reading enriches the mind and heart so that the believer is prepared unto every good work.
 - d. Meditate on the truths so that they may become part of the being (v. 15).

- e. A means of safe-guarding doctrine (v. 16).
2. Use all of the powers God has given (v. 14).
 - a. God has endowed each believer with talents and abilities for Him to use for the glory of God and the welfare of others.
 - b. "Do not neglect" implies the thought that each child of God should study and plan for more ways and means of furthering the kingdom of God.
 - c. The Lord desires an intense earnestness in service in His kingdom. "Give thyself wholly to them" (v. 15).
 - d. Many times individuals are first attracted to the things of God by observing the earnestness and fervency of a child of God.

- c. Service is most powerful when given whole-heartedly.

IV. THE RESULTS OF SERVICE (v. 16).

1. The means of saving thyself.
 - a. By full obedience to Christ.
 - b. Through active service to Him.
 - c. Through proper example before the people.
2. The means of helping others.
 - a. Christ is dependent upon human beings to help Him carry out the plan of salvation.
 - b. It is a gracious privilege as well as a glorious reward to be able to lead men and women to the place where they can find God.
 - c. Every true and faithful follower of Christ is helping others heavenward.

Suggestions for Prayermeetings

H. O. Fanning

Prayermeetings and Revivals

NIGHTLY revival work is a staple part of the thinking of our people. We are revival minded. This is not only the result of training, but it is the outcome of our spiritual experiences and condition. There is that in genuine Christian experience that tends in this direction. It will be a sad day for us when we become otherwise minded. We pray that that day may never come. Keeping in revival spiritual condition is the one thing that will assure us of safety in this matter. Revivalism as a form can never be successfully substituted for revivalism in the Spirit.

Not the Spirit working with us, but our working with the Spirit is the vitally important thing. He alone knows the true condition of the hearts of the people with whom we are working. He alone understands the operations of their minds, and knows what will be their reactions to our efforts on their behalf. He alone knows the best ways of reaching and winning our hearers. He understands many things of which we are ignorant. The eternal destiny of immortal souls is too important a matter to be entrusted to the hands of finite creatures, even with the best qualifications we are capable of developing. That revival work is business for the Holy Spirit, our Lord made plain when He commanded His apostles to engage in it only after the Holy Spirit had come upon them, and they had

been endued with power from on high. Without Him, the work was not to be undertaken.

The Spirit was not given to be under the direction of the apostles, but they were to be under His direction. God has need for human instrumentality in the carrying forward of this glorious work, and He highly honors us in allowing us to be fellow laborers together with Him in its doing. We must know our places and keep them. Only under the direction of the Spirit; under His teaching; His guidance; His empowering, can we hope for success in this blessed work. Two things are essential in this work. We must reach the people, we must reach them effectively.

The church was born in a revival; it has been carried forward in its work by revivals, and will be so to the end of its career. When the days of revivals cease, the days of the church will be numbered. The church that cannot have a revival cannot hope to have much of anything else in the way of spiritual experience or achievement. Revivals are as essential to the continuance of the household of God on earth as births to the continuance of families in the realm of nature. We become members of God's household by spiritual birth, and efficient in the carrying forward of His work, by the baptism of the Spirit, and His effective working in and through us. Our success will be measured by the intelligence and effi-

ciency with which we co-operate with the Spirit in His work of bringing souls into the kingdom of God.

General Preparation for Revivals

Fear not; from henceforth thou shalt catch men (Luke 5:10).

This is the business of the church; the purpose for which it is in the world. And catching men is a continuous work. There is ever an oncoming generation of men to be caught. Our stay on earth is brief at the best. Only as our opportunities are grasped and improved, is that brief stay effective. Catching men involves the necessity of their being trained for the catching of other men. The church is a man catching institution; a man building; a man training concern. Only as it does its work effectively in its entire scope, is success possible in its efforts. The more effectively it does its work of training its members for the catching of others, the more successful will it be in its efforts. The men who catch fish are the men who know fish, and know how to catch them. The men who catch men are the men who know men, and know how to catch them.

I. *Not only is the church a man catching institution, but it is a man training concern.* No man could succeed in the poultry business with nothing but an incubator in the way of equipment. Incubators, or sitting hens, are essential in the poultry business. But their successful operation, makes necessary the use of all else that is necessary to success in the poultry business. The entire work must be done, and well done, if the business is to succeed. And so with the church. The whole work of the Church must be done, and well done, if the work is to succeed. Much of the work of general preparation for revivals must be done in our prayermeetings. This work should be going on constantly.

II. *Revivals are like harvest seasons.* They have their place in the general plan of the operation of things. The use of harvest machinery, involves the use of all else that is necessary to the production of crops to be harvested. The man who would succeed as a farmer, must not only have harvesting machinery, but he must have—and use—all else that goes into the production of harvests. The church is not only a harvesting institution, but it is a crop producing institution. Its success in harvesting will be measured by its success in crop production.

III. *Harvesting must be carried on at the proper time if it is to succeed*

most effectively. The Spirit uses many instrumentalities, and many agencies are at work. Our Lord saw the fields white unto harvest when He was here among men. This does not invalidate our need of making preparation for revivals among the people of the communities in which our churches are located. There should be a continuous gathering of those with whom the time of harvest has come. Revivals should be times of larger and more extensive ingatherings, for which definite preparation has been made. In the realm of nature harvest seasons have their place. And this is true in the realm of the Spirit.

IV. *Experience demonstrates that the majority of people who are saved are saved early in life.* And this is as it should be. Salvation is vastly more than an escape from everlasting burnings and a passport to heaven. It is a life to be lived, services to be rendered, possibilities to be realized. It is as important that a man be a child of God in this world, as it is for him to be one in the world to come. Last hour salvation is a possibility, but it should not be regarded as a subject for practice. Our wisdom is to work with God in getting people saved at the most advantageous times.

V. *Getting people saved in childhood, or early life, has many advantages.* They will have learned far less of the world, imbibed less of its spirit, and become settled in fewer of its habits and practices. They will be caught in fewer of its entangling alliances, have fewer such alliances from which to extricate themselves, have fewer habits to break, and more time for the formation of right habits, and building of sterling character; more time for the service of God and man, and for useful living, and helpful influence.

VI. *This general preparation for revivals should have a large place in our prayermeetings, and permeate the entire atmosphere of our churches.* The harvest season has its place in the mind of the farmer, and of the farm family. Looking forward to it as an objective furnishes incentives for the toils and sacrifices necessary to its realization. The church should have its objectives toward which it looks, and for the accomplishment of which it labors. Without such objectives the work of the church must lag, and will lag. We are so constituted that we need incentives that are effective, that we may come to our own in living and service.

VII. *Harvest seasons on the farm are realities.* And they are so only because the amount of labor necessary to their bringing about has been per-

formed. Revivals should be a reality with us in our churches. Our people should be able to see something accomplished as a result of their toil and sacrifice. For revivals will not come without toil and sacrifice. Like other worth while things, they come only as a result of such effort and self-denial. On every hand we see that the substitution of man made, and man devised methods are ineffective in the production of revivals. If the farmer is to have a harvest, he must work with God in its production. Without such work, harvests are impossible. If the church is to have revivals, it must work with God in its preparation for them, and conduct of them. The more effective our co-operation with Him, the more certain we may be of success.

Special Preparation for Revivals

These all continued with one accord in prayer and supplication (Acts 1:14).

Harvests are not only the result of general, but of special preparation, and of special effort. The apostles had been undergoing general preparation in their experiences with our Lord. He has finished His preparatory work, and ascended to the right hand of the Father. Their work of witnessing is soon to begin, and they are making special preparation for it. Not many days hence, they are to be baptized with the Holy Spirit, endued with power from on high, and begin their work. Assembled together, they continued with one accord in prayer and supplication. There was an objective set before them, and they were preparing to make the most of it. They had learned this from their contacts with our Lord, that this was the best way—the one way—to prepare for the improving of opportunities. It was His way of doing, and they had seen that it was effective in its operations.

I. *Rightly, as a people, we are convinced that prayer has a vital place in the matter of special preparation for revivals.* Our Lord, who is our great Exemplar in all matters, has assured us of this by His own practices while here among us. Extensive seasons of secret prayer preceded all of His activities during His earthly ministry. A prayerful study of His habits of life will reveal to us that the great days, and the great events of His life were preceded by special and protracted seasons of prayer. All forms of prayer were used by Him but time in prayer was an important item with Him. The greater the events in view, the greater the need of preparation for it; the

more extended His seasons of prayer in the making of this preparation.

II. *This was a concerted movement on the part of the apostles.* They were all present. It was a movement in which they were all engaged. If the apostles were to succeed in their work of witnessing for Christ, not only must they work as individuals, but they must work as a body of men. And this is true of the church. In order to succeed, not only must the church work as individuals, but it must work as a body. Like an army, it must move collectively if it is to move effectively. What is true of other bodies of men set to do certain tasks, it must present a solid front if it is to present an achieving front. Peter was the outstanding preacher on the Day of Pentecost, but all of the apostles were in action, all were heard, and all contributed to the success of the effort. They were all filled with the Spirit; they all spake in tongues that were understood by their hearers.

III. *This was a harmonious movement.* As to the matter in hand, and the work to be done, they were all of one accord. They were not there with a variety of objectives in view; but with one on which their minds were concentrated. They were there as a result of one motivating force. Whatever may, or may not be said concerning more general agreement among them, this much is true, they were of one mind concerning the purposes of God for them. And such agreement is necessary in the minds of any group of men who are to come to their own in achieving ability and effectiveness. This body of eleven men, brought into harmony of mind by the operation of the Holy Spirit, and motivated by one great all impelling objective, were the human instruments used by God that day in the salvation of three thousand souls. These men were putting themselves in the way of successful action.

IV. *It was an expectant movement.* These men had the promises of their Lord before them. They had learned that His promises were to be depended upon. They had learned also that if His promises were to be depended upon, by them, that they must put themselves where He could depend upon them. If He was to work, there was a work of co-operation which they themselves must perform. Faith is vastly more than a one-sided affair. It is a mutual affair. Working with God also is a mutual matter. To work with Him, we must work when He works; we must work as He works; we must work for what He works. They could depend on Him only as He could depend upon them in this

matter. Without their co-operative work, there was no assurance of success. With it, success was certain. And this is ever true. These men were moving with God. "These all continued with one accord in prayer and supplication."

V. *It was a movement with a definite objective.* These men confidently expected the fulfillment of the promises their Lord had made to them. They had heard the promise of the Father, from Him. Repeatedly He had assured them of the coming of the Holy Spirit, and of what He would do for them, and with them, and through them, when He was come. These promises were about to receive their fulfillment. They were putting themselves in the way of this fulfillment. When the promise was fulfilled, and the Spirit was come, they would be there to receive Him. This was more than a "general prayermeeting." It was a prayermeeting with a definite and well-defined objective. Thoughtful persons are assured that something of this sort should characterize our prayermeetings. We should have more meetings with definite, well-defined objectives in view. We will get more when we definitely seek for more. The experience of entire sanctification puts in the way of such expectant praying. Definite objectives have their places in definite receivings, and achievings.

VI. *These men enlisted others in prayer who were like minded with themselves.* Some of the women are mentioned by name; the brethren of the Lord were there; the number seems to have increased until when the Day of Pentecost was fully come, about a hundred and twenty were present. Manifestly, in the mind of God, the time for this special outpouring of the Spirit was the Day of Pentecost. This prayermeeting seems to have gained in force and effectiveness, until, when the Day of Pentecost was fully come, a group of men and women had reached that point in their preparation where they were ready, and prepared to receive Him. Experience teaches us the necessity for the bringing about of such conditions, that the blessings God has to bestow upon us may be received when the time of their bestowal comes. We are safe in assuming that a readiness for the reception of divine favors is an important factor in our reception, and enjoyment of them. There should be a coincidence in the matter of our readiness to receive with God's readiness to give. This existed on the Day of Pentecost.

VII. *This was one of the most epochal and eventful prayermeetings*

in all history. It marked the dispensational outpouring of the Holy Spirit, one of the most outstanding revivals of all time, and the birth of the Church of our Lord and Savior Jesus Christ, of this present age. Not all prayermeetings can be so effective, but all prayermeetings should be effective in the measure God designs them to be. Something should come to pass when God's people come together to pray, that would not have come to pass otherwise. When our prayermeetings become more effective they will be more interesting and attractive. When more is accomplished through our prayermeetings, more people will be attracted to them. When men get more from them, and through them, more will attend them. Our prayermeetings should be numbered among the most mighty, and most effective forces in the work of our churches. The world has never gotten over the effects of this apostolic prayermeeting. Neither have the apostles nor others who attended it got over it. These men and women had no greater honor, no greater reward, than the privilege of having a part in this epochal meeting. It was a prayermeeting worth attending.

During the Revival Meeting

And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness (Acts 4:31).

Here we see the praying abilities of these apostles, not decreasing, but increasing in force. Where there is a mighty work of God, we should not be surprised if there springs up a mighty work of opposition. When the people of God are aroused, and so co-operate with Him that He can mightily manifest Himself through them, to the forces of opposition are correspondingly aroused. Jerusalem was stirred from center to circumference; from foundation to capstone, by the mighty work of the Holy Spirit through these co-operating apostles. It is a joy to know that this sort of thing is possible, and still possible. Communities have been stirred as by seismic forces in other days, and still may be in these days. That they are not being so stirred is no indication of the impossibility of such stirring, but of the inefficiency of the human instruments through which God finds it wise to work. The lack of such stirrings is due to no lack of power on the part of God, but to a lack of suitable human instruments through which to work.

I. *The manifestation of divine saving power in Jerusalem at this time, aroused a commensurate manifestation of satanic, human powers of opposition.* The apostles were proving satisfactory instruments in the hands of God for the accomplishment of His will, and the opposition of the hosts of darkness was thoroughly aroused. And this opposition found expression, not through the rabble of the streets of Jerusalem, but through the members of the Sanhedrin, one of the most august religious bodies of all time. The apostles were settled in their determination to obey God. They heard His voice; they were in enjoyment of experiences of His grace. What they were preaching was reality to them. They had put it to the test on their own account, and knew by personal experience whereof they spoke. The elders and chief priests were determined to silence the apostles. The apostles were determined not to be silenced. They knew the effects of formal religion. They knew the effects of vital contact with the living Christ. God had spoken—was speaking—His voice was supreme. Nothing that men could say or do could silence them.

II. *When revivals are realities, opposition to them will be correspondingly real.* God is not dead. When He gets an opportunity to manifest Himself, it will be evident to all that the devil is not dead, and that the carnal mind that is enmity against God is not dead in the hearts of men. It is to be feared that the revival that does not stir opposition does not stir much of anything else. Jerusalem was never the same after this revival which covered a considerable period. These Judaistic leaders had their day of opportunity to put their trust in Christ, and see Jerusalem become the center of world-wide evangelism; the spiritual center of the world. They did not recognize their day of visitation, and persisted in their opposition. It was necessary to establish a new center of evangelism in Antioch in Syria. Forty years later, Jerusalem was destroyed by the Romans, and has been trodden down of the Gentiles throughout this age. As certainly as God is a reality, so surely is the devil a reality, and the forces submitting themselves to his commands are realities. So surely is the carnal mind a reality. Hell is a reality as surely as heaven is a reality. The forces of darkness are vastly more than imaginary forces. They are real.

III. *In the conflict that is inevitable where there is a genuine revival, prayer has an important place.* The demands of the leaders of the opposi-

tion were definite and insistent, and also persistent. They were in positions of influence and power. There were no human forces at the disposal of these apostles. But there were forces at their disposal which could be brought into action through prayer. And here we see that there is a reality in prayer. That it brings into action the forces of God and heaven. The Jewish council was the highest authority known among them. It was arrayed definitely and determinedly against them. Prayer was vastly more than a form with these men and women. It was far more than a final recourse. It was a reality with them. Reciting to their brethren the demands of the council, they went to prayer, definitely and determinedly. These men meant business, and they called upon the God who means business. These men of the council were not only opposing a seemingly feeble band of apostles and their followers, but they were opposing the God of these men; the God of the universe. The God in whose hand was their breath, their life. A conflict was on which involved the forces of three worlds.

IV. *And when they had prayed, the place where they were assembled was shaken.* The God who made the physical in the universe can shake it.

Not only was this place being shaken, but the members of the Sanhedrin, and the forces of darkness working with them were being shaken. Jerusalem itself was being shaken. We have a God who knows how to manifest Himself, and who delights to so do when He can find men through whom He can so do. Before these elders and chief priests were through with Him they had reason to know that He was God. Jerusalem likewise had such reason. The world has reason to so know. The God who so manifested Himself in Jerusalem nineteen hundred years ago still lives. The Church in its Laodicean condition; the world—with its dictators—who are lifting up their puny arms in rebellion against Him, refusing to give fear of God or regard for man, place in their hearts or thoughts should take warning. The God of the first century of our era is the God of the twentieth century. Rebels against Him are piling up wrath for themselves against the day of His wrath. What rebellion against God did for Jerusalem in its day, rebellion against God will do for the world of today.

V. *And they were all filled with the Holy Ghost.* As surely as prayer had its place in the meeting of conditions as they existed in that day, so surely does it have a place in meeting

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conditions as they exist today. The need of the hour then was men who could pray. The need of the hour today is men who can pray—men who know God, and know the will of God, and the power of God. That a world like this should lift up its puny arms in rebellion against God is sad indeed. An occasion for greater sadness is the scarcity of men who can pray. These men were in desperate need of help, and they got the help they needed. We are in desperate need of help, and God has for us the help we need. They got the help they needed, and the revival swept on with increasing force and victory. We need help to launch—under God—a mighty sweeping revival, and God has the help we need.

VI. *As certainly as these men needed a new infilling of the Holy Spirit, so surely is such an infilling needed today.* This new infilling in that day changed seemingly certain defeat into glorious and continued victory. God was equal to the occasion then. He is equal to the occasion today. What He needed then was instruments He could use. What He needs today is an instrument He can use. Jerusalem was in a terrible condition then. The world is in a terrible condition today. He did not allow men to prevail against Him then. He can prevent men from prevailing against Him today. Things looked dark for the apostles then. They look dark for the people of God today. The mighty empowering that brought victory then, can bring victory now. Men of vision were needed then. Men of vision are needed today. Men who knew God were needed then. Such men are needed now. Conditions in Jerusalem were a challenge to the apostles then. Conditions in the world are challenges to the people of God today. They met the challenge then in the power of God. We can meet it today in the same power. God lived then. He lives now.

VII. *And they spake the word of God with boldness.* It was the Word of God against the word of men at that time. It is the Word of God against the words of men at this time. Men and nations would do away with the Word of God today. They would do away with the God of the Word. Jesus had said to these apostles. "Ye shall be witnesses unto me." The council had called them and "commanded them not to speak at all nor teach in the name of Jesus." It was a question as to whether or not they would obey God, or hearken unto men. The apostles chose to obey God rather than men. The world is rapidly approaching such a crisis today. Not only did these men speak the Word of God with boldness, but with great

power gave they their witness to the resurrection of Jesus, and great grace was upon them. Not only is there a place for prayer in preparation for revivals, but there is a place for it during the progress of revivals. Thoughtful men everywhere are seeing that nothing less than a mighty revival of religion of our Lord and Savior Jesus Christ will make possible the preservation of what we have in the way of civilization. We are swinging back to barbarism with a speed that is well-nigh unbelievable.

Following Up the Revival

And with many other words did he testify and exhort, saying, save yourselves from this untoward generation (Acts 2:40).

Few things are more important in revival work than that of following up the effort with an adequate conservation of the results of the work. Getting people into the kingdom of God is an important part of the work in its place. Keeping them there is an equally important part of the work in its place. Neither can be substituted for the other. Both must be done, and well done, if the effort is to succeed. Not only must souls be brought into the kingdom of God, but they must be established therein. And this can be done only after they are successfully brought in. Getting people started is but part of the work. Getting them into the kingdom of God, necessitates their being established therein, and all that follows in the way of living, serving, and the realizing of the possibilities of grace. Initial evangelism solves the problem of getting them to God, and raises all the problems that will need solution in the future.

I. *When these truths grip the hearts of our people to the extent that we begin to put them into effective practice, the way will be opened for much improvement in our revival work.* It is to be feared that the idea that about all that is necessary is to get people into experiences of grace is too prevalent among us. We are forced to see by experience—and that too often bitter—that we do not use our natural powers properly and effectively just because we have them. We do not go far in life until we find that these powers have to be discovered, developed, and trained, and put to practical and experimental use. We learn that this is a work which must be continued during the brief span of life allotted to us here below. Experience teaches—as well as the Word of God—that what is true in the realm of nature is equally true in the realm

of the spirit. That life here is none too long for the proper discovery, development, and use of our spiritual powers. Having these powers imposes upon us the necessity of their discovery and development.

II. *Some—seeming—effects of our revivals may be due to confusion of mind on the part of those affected.* That there are no limits to the possibilities of grace we are agreed. That there are very definite limits to the measures in which we enjoy these possibilities is equally certain. That there is progress in grace is measurably apparent to us all, as a result of our own experiences. We understand things today which once we did not understand. We are in the making. As disciples we are learners. What is true of us is true of others. In declaring the possibilities of grace it is a very easy thing for the revivalist to preach—not beyond the possibilities of grace—but beyond the measure in which many in our congregations enjoy them. Where this unfortunate condition exists those who are older among us, and more experienced in the way, should be of help to all who are in need of it. There may be mistakes made in accounting all who come to our altars in revival work as unsaved, unsanctified, or backslidden. It is possible that some of them may be there for other reasons. Fair play will help all concerned in these matters.

III. *We should keep in mind that with new converts, there may be much in the way of confusion of mind to be cleared up.* At the best the life they are entering upon is new to them. Some of them may have been improperly taught with reference to the experience of holiness of heart and life. They may have formed wrong conceptions of the experience and its manifestations. Whatever they may need in the way of help we should be prepared to give them. It is not their ignorance, but our inability to properly help them which should alarm and arouse us to the putting forth of the efforts necessary to make it possible for us to do so.

IV. *One of the first needs of new converts is correct and suitable indoctrination.* That we may be able to supply this need we ourselves should be so indoctrinated. It is true that being theologians is not a condition of being saved. It is also true that the better we are indoctrinated—other things being equal—the better it will be for all concerned. When Jesus commissioned His apostles, He not only commanded them to make disciples of all nations, but to teach them to observe all things whatsoever He had com-

manded them. Doing the will of God involves us in the necessity of knowing the will of God. Prayer, communion and fellowship with God, the exercise of faith, and all that goes into the making of Christian life and service, demands a knowledge of divine truth, and its proper applications.

V. *New converts need establishment in grace.* Souls are brought into the kingdom of God by an act of divine grace and power. They are established therein by processes of divine grace and power in which long persistence is necessary. Salvation is by an act. Establishment is by processes. Establishment in grace, and the perfecting of character, go hand in hand. Concerning this matter, our Manual is explicit. Therein we read, "There is a marked distinction between a perfect heart and a perfect character. The former is obtained in an instant, the result of entire sanctification, but the latter is the result of growth in grace . . . Our people should give careful heed to the development of holiness in the fear of the Lord, and to the development of the Christian graces in the heart, and of their manifestation in the daily life" (pp. 45, 46).

VI. *In few things—if in any—is there greater room for improvement, and greater need of it than in our revival work.* And this is especially true in our followup work. In one thing the holiness movement has ever needed help. And that is in the matter of distinguishing between purity and maturity. This way of seeing things was so common that John A. Wood wrote his book on "Purity and Maturity," seventy-five years ago. It is to be feared that the need for help at this point is as great today, as it then was. The Word of God makes it plain that there is an infancy in experience in the spiritual realm as certainly as there is in the realm of nature. It also makes it plain that the way out of this experience in the realm of the Spirit is growth, as it is in the realm of nature. This is confirmed by our own experiences of grace. Recognizing this truth, and co-operating with God in the outworking of its possibilities opens up a vast field of possibility for our exploration and improvement.

VII. *One of our most outstanding needs is that of more of the guidance and work of the Holy Spirit in our revival work.* More of His leadership on His part, more of our followership on our part. This we need in the when, where, why and how of all of our revival work. In our modern revival work we have done much to eliminate the idea of times and seasons of special sorts for revival work.

But after we have done our all the problem is still with us. That such seasons exist is certain. That some may have stressed the idea unwisely is quite possible, just as it is possible that some have stressed it unwisely in the other direction. In His public ministry our Lord sought ever the guidance of the Father, and spent long periods in communion with Him in obtaining it. He was here not to do His own will, but the will of Him that sent Him. In their work the apostles manifested the same desire, and sought the same ends. The Holy Spirit is here as the Executor of the will of our Lord and Savior Jesus Christ. In His instructions to His apostles our Lord made it plain to them that they would succeed only as they followed His guidance, worked under His supervision, and achieved by His power. What was true of them, is true of us.

Later Contacts with Converts

The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also (2 Tim. 2:1-6).

Countries wage war with the armies they develop. They must train their own men, or not have them. Men must be trained for the activities of life if we are to have them. Other things being equal, the best trained forces are the most effective forces. What is true in the other activities of life is true in the Church. What is true in the natural realm is true in the spiritual realm. The success of the Church depends upon the effectiveness with which its forces are trained. Someone may be saying, "But God does this work." Certainly, but He does it through men who co-operate with Him in its doing. Paul rightly instructs Timothy as to the necessity of this co-operation. Paul himself was a wise master builder in the kingdom of God. Our Lord himself is our great Exemplar in this matter.

I. *Our Lord had given three years of His ministry to the training of the apostles He sent forth to preach His gospel, and be witnesses unto Him after His ascension.* The principles set forth in His Sermon on the Mount are designed for the building of manhood, of character, of personality. This He indicates clearly in the closing section of His message. "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell

not: for it was founded upon a rock (Matt. 7:24-27). Christ was a builder of men. His Church—normally functioning is to be a builder of men. His apostles were to teach their converts to observe all things whatsoever He had taught them. Man's spiritual powers must be discovered and developed as certainly as his natural powers.

II. *Jesus Christ himself is the foundation upon which the child of God must build.* It is one thing to be on the foundation. It is another matter to build upon that foundation. Whatever building is done, must be done subsequent to the believer's being on that foundation. It is one thing to be in the way of reaching spiritual possibilities. It is another thing to reach them. In no realm is worth while building something that is performed automatically. The church must be in the man building business, or there will be no man building done by it. The Church was a man building institution in the days of the apostles. The effectiveness with which this work was performed had its place in determining the efficacy of its work (1 Cor. 3:9-15). We must build men or we will not have them. The need of the hour is men. Whether or not we have them we must decide for ourselves. God is doing all He can to persuade us to decide rightly in this matter. We must work with the forces we develop.

III. *In the carrying forward of His purposes in the Church, God works through human leadership and instrumentalities.* Only as proper co-operation is given by these instrumentalities is His work properly done. His work in the Church is vastly more than a one-sided matter. It is a dual affair in which He and His servants are fellow laborers. We must be interested in doing His work as He would have it done. Under no circumstances can He be induced to do it as we would have it done. Only as we work together with Him can we hope for success in our work and service. His ways are right. We can make no improvements upon them.

IV. *If we are to have more effective churches—under God—we must build them.* And this by being the instruments through which He builds them. Weaknesses of the Church have ever been precipitated by the preponderance of human effort in their operation. Breakings down have ever come through the preponderance of the human over the divine in the operations of religious bodies. The Jewish hierarchy broke down because it followed the traditions of men, rather than the Word of God. And this has been the occasion of breakings down in the

Church. Tendencies in this direction must be carefully and prayerfully guarded against, or disaster will follow.

V. *In the improvement of the church, the prayermeeting will have a large place.* It should be the power house of the Church. It is not the only factor in the situation, but it is one of the outstanding factors. What it is—other things being equal—the church is becoming. The prayermeeting is the place for the development of power; the pulpit and the pew, the places for its manifestation. The church cannot manifest power that it does not have. The powers of eloquence, of rhetoric, of oratory, and all that goes into the summing up of human possibilities have their places, but none of them, nor all of them, can be substituted for the power of God. Every human power and possibility should be discovered and developed and used in the service of God. But the all important thing in the work of the Church in meeting the needs of men is in the manifold power of God. God is the need of the world. He is the need of the church.

VI. *Under normal conditions what the prayermeeting is will have a large place in determining what the pulpit is in the ministry of the Word of God.* The preacher who can build a strong prayermeeting has gone a long way toward the building of a strong church. The building of such an institution is vastly more than a matter of form. It is a matter of vital contact with God. It is something beyond the power of human wisdom and human effort, even though human wisdom and human effort have their places in the work. History records that the work of God has gone forward most triumphantly under the better elements of human leadership. We will gain little, and lose much, by disparagement of the human element in the carrying forward of the work of God in His Church. The human element has its place, and the better it is filled, the better it will be for all concerned. Let leadership and laity put themselves in the way of receiving the best God has for them, and of giving Him the best possible co-operation in the carrying forward of His work.

VII. *Where our churches are not what they should be, it is safe to assume that opportunity has not been given to God to make them so.* It is to be feared that this condition is far more prevalent among us than it should be. There seems to have been a tendency on the part of many to suppose that God knows where we are, and when He is pleased to so do, He will visit us with supplies for all

of our needs. And from Him alone must come these supplies. There is no other source from which they can come. But they do not come to us apart from our putting ourselves in the way of their so coming. God does not deal with us as He would with inanimate objects, but as human beings, whom He has endowed with human powers. Powers which He expects us to use in co-operation with Him in the accomplishment of His purposes. The Church has ever been blessed of God when it has put itself in the way of being so blessed. And we will be blessed when we put ourselves intelligently and intentionally in the way of being blessed. And this will involve the necessity of the discovery, development and use of the powers with which He has endowed us.

He has given us these powers for such discovery, development, and use. Without such discoveries on our part, we will be of little use to Him, or to our fellowmen. Other factors may enter into the situation with us, but here is one in which God has put the key to the situation in our own hands. With new converts, the question is not. "How are they doing as veterans in grace?" They have had neither time nor opportunity to become such, but, "How are they doing as babes in Christ?" Later the question will be. "Are we doing as well as could be expected under the circumstances?" When we are, the work will go forward normally and satisfactorily under the grace and power of God.

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